

The Preface.



There was neuer any thyng
by the witte of man so well deuised,
or so sure established, whiche (in con-
tinuance of tyme) hath not been cor-
rupted: as (among other thynges) it
maie plainly appere by the common
prayers in the churche, commonly cal-
led diuine seruice: the first originall a
ground wherof, if a mā would serche
out by the auncient fathers, he shall
finde that the same was not ordained
but of a good purpose, & for a greate
aduancement of godlinesse. For thei

so ordered the matter, that all the whole Bible (or the greatest parte
thereof) should be red ouer ones in the yere, entendyng thereby, that the
clergie, and specially suche as ware ministers of the cōgregation, should
(by often readyng and meditation of Goddes woorde) be stirred vp to
godlines them selues, and be more able also to exhorzte other by whole-
some doctrine, and to confute them that ware aduersaries to the truth.
And further, that the people (by daiely hearyng of holy scripture red in
the Churche) should continually profite more and more in the knowe-
lege of God, and be the more inflamed with the loue of his true religio.
But these many yeres passed, this godly and decent order of the aunci-
ent fathers, hath been so altered, broken, and neglected, by plantyng in
vncertain Stories, Legendes, Responses, Verses, vain Repetitions,
Commemoracions, and Sinodalles, that commonly when any boke of
the Bible was begon, before thre or foure Chapiters ware red out, all
the rest ware vnedde. And in this sorte the boke of Esay was begon in
Aduent, and the boke of Genesis in Septuagesima: but thei ware sel-
ly begon, and neuer red through. After a like sorte ware other bookes of
holy scripture vsed. And more ouer, where as saint Paule would haue
suche language spoken to the people in the churche, as thei might vnder-
stande, and haue profite by hearyng the same, the seruice in this churche
of Englande (these many yeres) hath been redde in Latin to the people
whiche thei vnderstoode not, so that thei haue heard with their eares
onely, and their hartes, spirite, and mynd, haue not been edified thereby.
And furthermoze, notwithstanding that the auncient fathers haue di-
uided the Psalmes into seven porcions, wherof every one was read in
Nocturne, now of late tyme, a fewe of them haue been read (and
ofte repeated) and the rest utterly omitted. Moreover, the hardnesse of the rules, called the Pie, and the manifold

Lib. Thom. Barlow & R. Reg. Oxon.

511A. 30

The Preface.

of the seruice, was the cause, that to turne the booke onely, was so harde and intricate a matter, that many tymes there was moze businesse to finde out what should be redde, then to rede it when it was founde out.

These inconueniences therfore considered, here is set furthe suche an order, whereby thesame shalbe redressed. And for a redinesse in this matter, here is drawen out a kalender for that purpose, whiche is plain and easie to be vnderstanden, wherin (somuche as maie be) the readyng of holy scriptures is so set furthe, that all thynges shalbe doen in order, without breakyng one pece thereof from another. For this cause be cut of Anthemes, Respondes, Inuitatores, and suche like thynges, as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules, therfore certain rules are here set furthe, whiche as thei be fewe in number, so thei be plain and easie to be vnderstanden. So that here you haue an order for praier (as touchyng the readyng of holy scripture) muche agreeable to the mynd and purpose of thold fathers, & a great deale moze profitable and commodious, then that whiche of late was vsed. It is moze profitable, because here are left out many thynges, whereof some be vntrue, some vncertaine, some vaine & superstitious, and is ordeined nothyng to be redde, but the very pure worde of God, the holy scriptures, or that whiche is evidently grounded vpon thesame, and that in suche a language and order, as is most easie and plaine for the vnderstandyng, bothe of the readers and hearers. It is also moze commodious, bothe for the shortnes thereof, and for the plainesse of the order, and for that the rules be fewe and easie. Furthermoze by this order, the curates shal nede none other bookes for their publique seruice, but this booke, and the Bible: By the meanes whereof, the people shall not be at so greate charge for bookes, as in tyme past thei haue been.

And where heretofore there hath been greate diuersitie, in sayeng and syngyng in churches within this realme, some folowynge Salisburie vse, some Herford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hencefurthe all the whole realme, shall haue but one vse. And if any would Iudge this waie moze painfull, because that all thynges must be redde vpon the booke, where as before by the reason of so often repeticion, thei could saie many thynges by harte, if those men will weigh their laboure, with the profite and knowlege, which daily thei shal obtaine by readyng vpon the booke, thei wil not refuse the paine, in consideration of the great profite that shal ensue therof.

And forasmuche as nothyng can almoste be so plainly set furthe, but doubtles maie rise in the vse and practisynge of thesame: To appease all suche diuersitie (if any arise) and for the resolution of all doubtles, concerning the maner how to vnderstande, do, and execute the thynges coneyned in this booke: the parties that so doubt, or diuersly take any thyng shall

The Preface.

Shall alwaie resort to the Bisshoppe of the Diocese, who by his discretio
shall take order for the quietyng and appealyng of thesame: so that the
same order be not contrary to any thyng contained in this Boke. And if
the Bisshoppe of the Diocese be in any doubte, then maie he sende for
the resolution thereof vnto the Archebisshoppe.

Though it be appoynted in the afoze written preface, that
all thynges shalbe redde and song in the Churche, in the En-
glishe tongue, to the ende that the congregacion maie be ther-
by edified, yet it is not ment, but when menne saie Morning
and Euenyng praier priuatly, thei maie saie thesame in any
language that thei them selues do vnderstande.

And all Priestes and Deacons, shalbe bounde to saie daily
the Morning and Euenyng praier, either priuatly or openly,
excepte thei be letted by preachyng, studieng of diuinitie, or by
some other bzgent cause.

And the Curate that ministreth in euery Parishe Churche
or Chapell, beyng at home, and not beyng otherwise reasona-
bly letted, shall saie thesame in the Parishe Churche or Cha-
pell where he ministreth, and shall tolle a belle thereto, a con-
uenient tyme befoze he begin, that suche as be disposed maie
come to heare goddes worde, and to praie with hym.

a.iii.

Of

Of Ceremonies,

why some be abolished, and
some reteined.



If suche ceremonies as be vbled in the church, and haue had their beginnyng by the institution of man: some at the firste ware of Godly entent and purpose deuised, and yet at length turned to vanitie and supersticion: some entred into the church by vndiscrete deuociō, and such a zeale as was without knowledge, & for because thei ware winked at in the beginning thei grewe daily to more & more abuses, whiche not onely for their vnprofitablenesse, but also because thei haue muche blinded the people, and obscured the glory of God are worthy to be cut awaie, & clene reiected. Other there be, which although thei haue been deuised by man: yet it is thought good to reserue them still, aswell for a decent order in the church (for the whiche thei ware first deuised) as because thei partein to edification: wherunto all thynges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepyng or omitting of a Ceremonie (in it self considered) is but a small thyng: yet the wilfull and contemptuous transgression and breakyng of a common order, and discipline, is no small offence before God.

Let althynges be doen among you (saith. S. Paule) in a semely and due order. The appoyntmēt of the whiche order, parteineth not to priuate men, therfore no mā ought to take in hand, nor presume to appoynt or alter any publique or cōmon order in Christes church, except he be lawfully called and aucthorized thereunto.

And where as in this our tyme, the mindes of menne are so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customes) and again on the other side, some be so newe fāgled, that thei would innouate all thyng, and so do despise the old, that

nothyng

nothyng can like them, but that is new: it was thought expedient not so muche to haue respect, how to please and satisfie either of these parties, as how to please God, and profite them bothe. And yet lest any man should be offended (whom good reason mighte satisfie) here be certain causes rendred, why some of the accustomed Ceremonies be put awaie, and some retained and kept stil.

Some are put awaie, because the greatesse & multitude of the, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof. S. Augustine in his tyme complained, that they were growen to suche a nombre, that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsaied that suche yoke & burthen, should be taken awaie, as tyme would serue quietly to do it.

But what would. S. Augustine haue saied, if he had seen the Ceremonies of late daies bled among vs: wherunto the multitude bled in his tyme, was not to be compared. This our excessiue multitude of Ceremonies was so greatesse, and many of them so darke: that they did more confounde, and darken, then declare and set furth Christes benefites vnto vs.

And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beyng content onely with those Ceremonies, which do serue to a decent ordre and godly discipline, and suche as be apte to stirre vp the dull mynde of man, to the remembraunce of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the moste weightie cause of the abolishment of certain ceremonies was, that they were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnfaciable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken awaie, the thyng remainyng stil. But now as concerning those per-

sones, whiche paraduēture wilbe offended, for that some
 of thold ceremonies are retained still: if thei cōsider that
 without some Ceremonies, it is not possible to kepe any
 ordre, or quiete discipline in the church, thei shall easely
 perceiue iust cause to refozme their iudgementes. And if
 thei thinke muche, that any of thold do remain, & would
 rather haue all deuised a newe: Then suche men graun-
 tyng some ceremonies conuenient to be had, surely wher
 the olde maie be well vled, there thei cannot reasonably
 reproue the old, only for their age, without betrayng of
 their owne folly. For in suche a case, thei ought rather to
 haue reuerēce vnto them for their antiquitie, if thei will
 declare them selues to be more studious of vnitie and cō-
 corde, then of innouacions and newe fanglenes, whiche
 (asmuche as may be with the true setting furth of Chri-
 stes Religion) is alwaies to be eschewed. Furthermore,
 suche shall haue no iust cause with the ceremonies reser-
 ued, to be offended. For as those be taken awaie, whiche
 were most abused, and did burthen mennes consciences
 without any cause: so the other that remaine, are retai-
 ned for a Discipline and ordre, whiche (vpon iuste cau-
 ses) maie be altered and chaunged, and therefore are not
 to be esteemed equall with gods lawe. And moreouer thei
 be neither darke nor dōmbe Ceremonies, but are so sette
 furthe, that euery man maie vnderstande what thei doe
 meane, & to what vse thei do serue. So that it is not like
 that thei in tyme to come, should be abused as the other
 haue bene. And in these our doynges we condempne no
 other nations, nor prescribe any thyng, but to our owne
 people onely. For we thinke it cōuenient that euery cō-
 trey should vse suche ceremonies, as thei shal thinke best
 to the setting furthe of Goddes honour, or glorie, and to
 the reducyng of the people to a moste perfecte and godly
 liuyng, without erreure or Supersticion. And that thei
 should putte awaie other thynges, whiche from tyme to
 tyme, thei perceiue to be moste abused, as in mennes or-
 dinaunces it often chaunceth diuersely in diuerse coun-
 treis.

The Table and Kalender

expressyng the ordre of the Psalmes and Les-
sons, to be saied at the Mornyng and Euenyng
praier throughout the yere, excepte certa ine
propre feastes, as the Rules folow-
yng more plainly declare.

The order how the Psalter
is appoynted to be redde.

The Psalter shalbe redde throught, ones euery Monethe, and be-
cause that some Monethes be longer then some other be: It is
thought good to make them euen by this meanes.

To Euery Moneth, shalbe appoynted (as concernyng this purpose)
iuste. xxx. daies.

And because January and Marche hath one daie, aboue thesaied
number, and February whiche is placed betwene them bothe, hath one-
ly. xxviii. daies, February shal borowe of either of the monethes (of Ja-
nuary and Marche) one daie, and so the Psalter whiche shalbe redde in
February, must begin the last daie of January, and ende the firste daie
of Marche.

And where as Maie, Iuly, August, October, and December, haue
xxxi. daies a piece, it is ordered that thesame Psalmes, shalbe redde the
laste daie of thesaied Monethes, whiche ware redde the daie befoze, so
that the Psalter maie begin again the firste daie of the nexte Moneths
ensuyng.

Now to knowe what Psalmes shalbe redde euery daie, loke in the
Kalender, the nōber that is appoynted for the Psalmes, and then finde
thesame number in this table, and vpon that number shall you se, what
Psalmes shalbe saied at Mornyng and Euenyng praier.

And where the. C. xix. Psalme is deuided into. xxii. porcions, and is
ouerlong to be redde at one tyme: it is so ordered that at one tyme shall
not be redde aboue foure or fiue of thesaied porcions, as you shall per-
ceiue to be noted in this Table folowyng.

And here is also to be noted, that in this table, and in all other par-
tes of the Seruice, where any Psalmes are appoynted, the number is
expressed after the greate Englishe Bible, whiche from the. ix. Psalme.
vnto the. C. xlviii. Psalme (folowyng the diuision of the Ebzues) doeth
barie in numbers from the common Latine translacon.

The Table for the

order of the Psalmes to be said at

Mornyng and Euenyng praier.

	Mornyng praier.	Euenyng praier.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	li. lii. liii.	liiii. liii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii. xcv.
xix	xcvi. xcvi.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cxi. cxii. cxiii. cxiiii.	cxv. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx cxi cxxii cxxiii cxxiiii cxxv.	cxxvi cxxvii cxxviii cxxix cxxx cxxxi
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii
xxix	cxxxix. cxi. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

The order how

the rest of holy scripture (beside the Psalter) is appoynted to be redde.

The Old Testament is appoynted for the first lessons, at Morning and Evening prayer, and shalbe redde through, every yere ones; except certain booke and chapters, whiche be least edifying, and might best be spared, and therefore be left vntredde.

The New Testament is appoynted for the seconde Lessons, at Morning and Evening prayer, and shalbe redde ouer orderly every yere thre, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what Lessons shalbe red every daie: finde the daie of the Moneth in the Kalender folowynge: and there ye shall perceiue the booke and chapters, that shalbe redde for the Lessons, bothe at Morning and evening prayer.

And here is to be noted, that whensoeuer there is any proper Psalmes or Lessons, appoynted for any feast, moueable & vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shalbe omitted for that tyme.

Ye must note also that the Collect, Epistle and Gospel, appoynted for the Sondaie, shall serue all the wieke after, excepte there fall some feast that hath his proper.

This is also to be noted, concernynge the Leape yeres, that the xxv. daie of february, whiche in Leape yere, is compted for two daies, shall in those two daies, alter neither Psalmie nor Lesson: but the same Psalmes and Lessons, whiche be saied the firste daie, shall also serue for the seconde daie.

Also, wheresoeuer the begynnyng of any Lesson, Epistle or Gospel is not expessed, there ye must begin at the begynnyng of the chapter

And wheresoeuer is not expessed how farre shalbe redde, there shall you reade to the ende of the chapter.

¶ Proper Psalmes and

Lessons for diuerse feastes and daies,
at Mornynge and Euenynge praier.

On Christemas Psalme. xix. } The first Lesson. Esay. ix.
daie at mornynge Psalme. xlv. } The. ii. lesson. Luk. ii. vnto
praier. Psalme. lxxxv. } And vnto me a good will.

At Euenynge } The first Lesson. Esa. vii.
praier. Psal. lxxxix. } God spake ones again to
Psalme. C. x. } Achaz. &c. vnto the ende.
Psal. C. xxxii. } The second lesson. Tit. iiii.
} The kindnes and loue &c.
} vnto foolish questions.

On saint Ste- } The seconde Lesson. Actes. vi. and. vii.
phens day at mor- } Stephen full of faith and power, vnto. And
nyng praier. } when fourtie yerres ware. &c.

At Euenynge } The seconde Lesson. Actes. vii. And when
praier. } fourtie yerres ware expired, there appered
} vnto Moyses. &c. vnto Stephen full of the
} holy Ghoste.

On saint Ihon } The second Lesson. Apocalips. i. the whole
the Euangelistes } daie, at mornynge chapter.
praier.

At Euenynge } The seconde Lesson. Apocalips. xxi.
praier.

On the Innocē- } The first Lesson. Jeremie. xxxi. vnto Boze-
tes daie, at mor- } ouer I heard Ephraim.
nyng praier.

On the Cir- } The first Lesson. Genesis. xvi.
cumcisiō daie, at } The second Lesson. Roma. ii.
mornynge praier.

At Euenynge } The. i. lesson. Deut. x. And now Israel. &c.
praier. } The seconde Lesson. Collos. ii.

On the Epipha- } The first Lesson. Esay. ix.

Proper Psalmes and Lessons.

nie, at moꝛnyng **The seconde Lesson. Luke. iiii. And it foꝛ-**
 praier. **tuned. &c.**

At Euenyng **The first Lesson. Esay. xlix.**
 praier. **The second Lesson. Ihon. ii. After this he**
went doune to Capernaum.

On wedensdaie **The first Lesson. Osee. xiii. xiiii.**
 before Easter, at
 Euenyng praier

On Thursdaye **The first Lesson. Daniel. ix.**
 before Easter, at
 moꝛnyng praier.

At Euenyng **The first Lesson. Ieremie. xxxi.** ::
 praier.

On Good Fri-
 daie, at moꝛnyng **The first Lesson. Genesis. xxi.**
 praier.

At Euenyng **The first Lesson. Esay. liii.**
 praier.

On Easter euen
 at Moꝛnyng **The first Lesson. zachary. ix.** ::
 praier.

On Easter daie, **Psalm. ii.** } **The first lesson. Exodi. xii.**
 at Moꝛnyng **Psalm. lvii.** } **The seconde lesson. Ro. vi.**
 praier. **Psalm. C. xi.**

At Euenyng **Psalm. C. xiii.** } **The secōd lesson. Actes. ii.**
 praier. **Psalm. C. xiiii.** }
Psalm. C. xviii.

On Mondaye in
 Easter wieke, at **The second Lesson. Math. xxviii.**
 moꝛnyng praier.

At Euenyng **The seconde Lesson. Actes. iii.**
 praier.

On Tuisdaie in **The seconde Lesson. Luke. xxi. vnto, And**
 Easter wieke, at **behold twoo of them.**
 moꝛnyng praier.

Proper Psalmes and Lessons.

At Euenyng
praier.

The seconde Lesson. i. Corin. xv.

On the Ascepci-
on daie, at Mo-
nyng praier.

Psalm. viii.
Psalm. xv.
Psalm. xxi.

The. ii. lesson. Ihon. xiiii.

At Euenyng
praier.

Psalm. xxiiii.
Psalm. lxxviii.
Psalm. Cxiii.

The. ii. Lesson. Ephe. iiii.

On whitsondaie
at Moynyng
praier.

Psalm. xlviii.
Psalm. lxxvii.

The second Lesson. Act. x.
Then Peter opened his ec.

At Euenyng
praier.

Psalm. Ciii.
Psalm. Cxlv.

The second lesson. Act. xix
It fortunied when Apollo
went to Corinthū. ec. vnto
After these thynges.

On Trinitie
sondaie, at mo-
nyng praier.

The first Lesson. Gene. xviii.
The seconde Lesson. Math. iii.

Conuerſion of
ſaint Paule, at
moynyng praier.

The seconde Lesson. Actes. xxii. vnto Thei
heard hym.

At Euenyng
praier.

The seconde lesson. Actes. xxvi.

Saint Barna-
bies day, at mo-
nyng praier.

The seconde lesson. Actes. xiiii.

At Euenyng
praier.

The second lesson. Actes. xv. vnto. After cer-
tain daies.

Saint Ihon
baptistes daie, at
moynyng praier.

The first lesson. Malachi. iii.
The seconde lesson. Math. iii.

At Euenyng
praier.

The first lesson. Malach. iiii.
The seconde lesson. Math. xiiii. vnto when
Jesus heard.

Saint

Saint Peters
daie, at moynynge
praier.

The seconde lesson. Actes. iiii.

At Euenynge
praier.

The seconde lesson. Actes. iiii.

All saintes daie
at Moynynge
praier.

The firste Lesson. Sapient. iiii. vnto Blessed
is rather the barrain.

The second Lesson. Hebre. xi. xii. Saintes
by faith subdued, vnto If you endure cha-
stisynge.

At Euenynge
praier.

The first lesson. Sapience. v. vnto His Jelo-
sie also.

The seconde Lesson. Apocalips. xix. vnto
And I sawe an Angell stande.

¶ An Almanack

for .xix. yeres.

<p>¶ The yere of our lord.</p>	<p>¶ The yere den nombre.</p>	<p>¶ The yere of the sonne.</p>	<p>¶ The yere of the sonne.</p>	<p>¶ The yere of the sonne.</p>	<p>¶ The yere of the sonne.</p>
M.D.iii.	iii.	xxi.	C.	B.	xxii. Aprill.
M.D.iiii.	iiii.	xxii.	A.		ii. Aprill.
M.D.v.	v.	xxiii.	G.		xxv. Marche.
M.D.vi.	vi.	xxiiii.	F.		xiii. Aprill.
M.D.vii.	vii.	xxv.	E.	B.	v. Aprill.
M.D.viii.	viii.	xxvi.	C.		xxiii. Aprill.
M.D.ix.	ix.	xxvii.	B.		x. Aprill.
M.D.x.	x.	xxviii.	A.		xxvi. Marche.
M.D.xi.	xi.	i.	G.	F.	xiiii. Aprill.
M.D.xii.	xii.	ii.	E.		vi. Aprill.
M.D.xiii.	xiii.	iii.	D.		xxii. Marche.
M.D.xiiii.	xiiii.	iiii.	C.		xi. Aprill.
M.D.xv.	xv.	v.	B.	A.	iii. Aprill.
M.D.xvi.	xvi.	vi.	G.		xxii. Aprill.
M.D.xvii.	xvii.	vii.	F.		vii. Aprill.
M.D.xviii.	xviii.	viii.	E.		xxx. Marche.
M.D.xix.	xix.	ix.	D.	C.	viii. Marche.
M.D.xx.	xx.	x.	B.		x. Aprill.
M.D.xxi.	xxi.	xi.	A.		xxvi. Marche.

and

January hath. xxxi. dates.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
an	A balend. Circumcision	i	Gen. xvi.	Roma. ii	Deut. x Collos. ii
	b iiii. No.	ii	Genesis. i	Moth	i Gene. ii Roman. i
xi	c iii. No.	iii	iii	ii	iii ii
	d xii. No	iiii	b	iii	vi iii
xix	e Nonas.	v	vii	iiii	vii iii
viii	f vii. Id. Epiphanie.	vi	Esa. lx	Luke. iii	Esa. xlix Ihon. ii
	g vii. Id.	vii	Genesi. i	Moth. v	Gene. ii Roma. v
xvi	h vi. Id.	viii	ii	vi	viii vi
v	i v. Id.	ix	iiii	vii	ix vii
	j iiii. Id.	x	xvi	viii	xviii viii
xiii	k iii. Id. Sol in aqua.	xi	xviii	ix	xx ii
ii	l xii. Id.	xii	xx	x	xxi x
	m x. Id.	xiii	xxii	xi	xxiii xi
x	n ix. kl. february.	xiiii	xxiiii	xii	xxv xii
	o viii. kl.	xv	xxvi	xiii	xxvii xiii
xviii	p vii. kl. Terme begin	xvi	xxviii	xiiii	xxix xiiii
vii	q xvi. kl.	xvii	xxx	xv	xxxi xv
	r xv. kl.	xviii	xxxi	xvi	xxxii xvi
xv	s xiiii. kl.	xix	xxxiii	xvii	xxxiii xvii
iiii	t xiii. kl.	xx	xxxv	xviii	xxxvii xviii
	u xii. kl.	xxi	xxxvii	xix	xxxix xix
xii	v xi. kl.	xxii	xl	xx	xl xii
i	w x. kl.	xxiii	xli	xxi	xli i
	x ix. kl.	xxiiii	xliii	xxii	xlv ii
xv	y viii. kl. Con. Paule.	xxv	xlv	xxiii	Actes. xxii Acte. xxv
	z vii. kl.	xxvi	xlvii	xxiv	Mat. x. iii clx i. Cor. vi
xviii	a vi. kl.	xxvii	i	xxv	Exodi. i viii
vii	b v. kl.	xxviii	Exodi. ii	xxvi	iii ii
	c iiii. kl.	xxix	iiii	xxvii	v iii
xv	d iii. kl.	xxx	vi	xxviii	vii iv
iiii	e xii. kl.	i	vii	xxviii	ix v

January.

February hath. xxviii. daies

Mornyng praier. Euenyng praier.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

	d kalend.	ii	Exod. x	Marke. i	Exodi. xi	i. Coz. xiii
xi	e iiii. No. Bur. Mary.	iii	xii	ii	xiii	xiiii
xix	f iii. No.	iiii	xiii	iii	xv	xv
viii	g iiii. No.	v	xvi	iiii	xvii	xvi
	A Jonas.	vi	xviii	v	xix	ii. Coz. i
xvi	b viii. Id.	vii	xx	vi	xxi	ii
v	c vii. Id.	viii	xxi	vii	xxii	iii
	d vi. Id.	ix	xxiii	viii	xxiii	iiii
xiii	e v. Id.	x	xxiiii	ix	xxiiii	v
ii	f iiii. Id. Sol in pisces	xi	xxv	x	xxv	vi
	g iiii. Id.	xii	Leu. xviii	xi	Leu. xix	vii
x	A iiii. Id. Terme ende.	xiii	xx	xii	Rume. x	viii
	b iiii. Id.	xiiii	Rume. xi	xiii	xxi	ix
xviii	c xvi. kl. Marche.	xv	xiii	xiiii	xiii	x
vii	d xv. kl.	xvi	xv	xv	xvi	xi
	e xiiii. kl.	xvii	xvii	xvi	xviii	xii
xv	f xiii. kl.	xviii	xix	Luke. di. i	xx	xiii
iiii	g xii. kl.	xix	xxi	di. i	xxii	Galath. i
	A xi. kl.	xx	xxiii	ii	xxiii	ii
xii	b x. kl.	xxi	xxv	iii	xxvi	iii
i	c ix. kl.	xxii	xxvii	iiii	xxviii	iiii
	d viii. kl.	xxiii	xxix	v	xxx	v
ix	e vii. kl. S. Mathias.	xxiiii	xxxi	vi	xxxi	vi
	f vi. kl.	xxv	xxxiii	vii	xxxiii	Ephesi. i
xvii	g v. kl.	xxvi	xxxv	viii	xxxvi	ii
vi	A iiii. kl.	xxvii	Deut. i	ix	Deut. ii	iii
	b iiii. kl.	xxviii	iii	x	iii	iiii
xiiii	c iiii. kl.	xxix	v	xi	vi	v

Amma

Marche hath. xxxi. daies.

		Mornynge praier.		Euenynge praier.	
		Plaines.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii	d kalend.	xxx	Deut. vii	Luke. xii	Deu. viii
	e vi. No.	i	ix	xiii	x
ii	f v. No.	ii	xi	xiiii	xii
	g iiii. No.	iii	xiii	xv	xiiii
ix	iiii. No.	iiii	xv	xvi	xvi
viii	b prid. No.	v	xvii	xviii	Collof. i
	c iohas.	vi	xix	xviii	xx
xvi	d viii. Id.	vii	xxi	xx	xxii
v	e vii. Id.	viii	xxiii	xx	xxiiii
	f vi. Id.	ix	xxv	xxi	xxvi
xiii	g v. Id. Equinoctium.	x	xxvii	xxii	xxviii
ii	iiii. Id. Soluinoctium.	xi	xxix	xxiii	xxx
	b iii. Id.	xii	xxxi	xxiiii	xxxi
x	c prid. Id.	xiii	xxxiii	Ihon. i	xxxiii
	d iohas.	xiiii	Iosue. i	ii	Iosue. ii
xviii	e xvii. kl. Aprilis.	xv	iii	iii	iii
vii	f xvi. kl.	xvi	iiii	iiii	iiii
	g xv. kl.	xvii	v	v	v
xv	xiiii. kl.	xviii	vi	vi	vi
iiii	b xiii. kl.	xix	vii	vii	vii
	c xii. kl.	xx	viii	viii	viii
xii	d xi. kl.	xxi	ix	ix	ix
i	e x. kl.	xxii	x	x	x
	f ix. kl.	xxiii	xi	xi	xi
xix	g viii. kl.	xxiiii	xxi	xii	xxii
viii	b vii. kl.	xxv	xxii	xiii	xxiii
	c vi. kl.	xxvi	Judic. i	xiiii	Judic. ii
xvi	d v. kl.	xxvii	iii	xv	iii
v	e iiii. kl.	xxviii	v	xvi	iv
	f iii. kl.	xxix	vi	xvii	vii
xiii	g ii. kl.	xxx	ix	xviii	x

Aprill hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	g kalend.	i	Judic. xi	Jhon. xix	Judi xii
xi	aiiij. No.	ii	xiii	xx	xiiii
	b iij. No.	iii	xv	xxi	xvi
xix	c xij. No.	iiii	xvii	Actes. i	xviii
xviii	d Jonas.	v	xix	ii	xx
xvi	e viij. Id.	vi	xxi	iii	Ruth. i
v	f vii. Id.	vii	Ruth. ii	iiii	iii
	g vi. Id.	viii	iii	v	i. Regū. i
xiii	h v. Id.	ix	i. Regū. ii	vi	iiii
ii	b iiii. Id.	x	iiii	vii	v
	c iiii. Id.	xi	vi	viii	vi
x	d xij. Id. Sol in tauro	xii	viii	ix	ix
	e Idus.	xiii	x	x	xi
xviii	f xviii. kl. Mai.	xiiii	xii	xi	xiii
xvii	g xvii. kl.	xv	xiiii	xii	xv
	h xvi. kl.	xvi	xvi	xiii	xvii
xv	b xv. kl.	xvii	xviii	xiiii	xix
iiii	c xiiii. kl.	xviii	xx	xv	xxi
	d xiii. kl.	xix	xxii	xvi	xiii
xiii	e xii. kl.	xx	xxiiii	xvii	xxv
i	f xi. kl.	xxi	xxvi	xviii	xxvii
	g x. kl.	xxii	xxviii	xix	xxix
xix	h ix. kl. S. George.	xxiii	xxx	xx	xxxi
	b viii. kl.	xxiiii	ii. Regū. i	xxi	ii. Regū. ii
xviii	c vii. kl. Marke Eua.	xv	iii	xxii	iii
xvii	d vi. kl.	xvi	v	xxiii	vi
	e v. kl.	xvii	vii	xxiiii	viii
xv	f iiii. kl.	xxviii	ix	xxv	x
iiii	g iiii. kl.	xxix	xi	xxvi	xii
	h xij. Id.	xxx	xiii	xxvii	xiiii
					ii. iii. Jhon.

Maie hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xi	b kalend. Phil. and Jac.	i	ii. Reg. xv	Acte. viii	ii. Ker vi
	c vi. No.	ii	xvii	xxviii	xvii
xix	d vi. No.	iii	xix	Matth. i	xx
xviii	e iiii. No.	iiii	xxi	ii	xxii
	f iii. No.	v	xxiii	iii	xxiiii
xvi	g Prid. No.	vi	iii. Regu. i	iiii	iii. Reg. i
b	A Monas.	vii	ii	v	ii
	b viii. Id.	viii	iii	vi	iii
xiii	c vii. Id.	ix	v	vii	ix
xii	d vi. Id.	x	ix	viii	x
	e v. Id. Sol in genu.	xi	xi	ix	xi
x	f iiii. Id.	xii	xiii	x	xiii
	g iii. Id.	xiii	xv	xi	xvi
xviii	A Prid. Id.	xiiii	xvii	xii	xviii
xvii	b Ious.	xv	xix	xiii	xx
	c xvii. kl. Junij.	xvi	xxi	xiiii	xxii
xv	d xvi. kl.	xvii	iii. Reg. i	xv	iii. Re. ii
xiiii	e xv. kl.	xviii	iii	xvi	iiii
	f xiiii. kl.	xix	v	xvii	vi
xii	g xiii. kl.	xx	vii	xviii	viii
a	A xii. kl.	xxi	ix	xix	x
	b xi. kl.	xxii	xi	xx	xi
ix	c x. kl.	xxiii	xiii	xxi	xiii
	d ix. kl.	xxiiii	xv	xxii	xvi
xviii	e viii. kl.	xxv	xvii	xxiii	xviii
xvi	f vii. kl.	xxvi	xix	xxiiii	xx
	g vi. kl.	xxvii	xxi	xxv	xxii
xiiii	A v. kl.	xxviii	xxiii	xxvi	xxiiii
xiii	b iiii. kl.	xxix	xv	xxvii	xxv
	c iii. kl.	xx	i. Esdra. i	xxviii	i. Esd. ii
xi	d Prid. kl.	xxxi	iii. Marke. i	xxix	iii

June hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Canticles.			
		i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson
	e kalend.	i	i. Eldz. iiii	i. Eld. v	i. Coz. xv
xix	f iiii. No.	ii	vi	ii	xvi
xviii	g iii. No.	iii	vii	iii	xvii
xvii	a Pryd. No.	iiii	viii	iiii	xviii
xvi	b Monas.	v	ix	v	xix
xv	c viii. Id.	vi	x	vi	xx
xiiii	d vii. Id.	vii	xi	vii	xxi
xiii	e vi. Id.	viii	xii	viii	xxii
xii	f v. Id.	ix	xiii	ix	xxiii
xi	g iiii. Id.	x	xiiii	x	xxiiii
x	a iiii. Id. Barnabe Ap.	xi	xv	xi	xxv
xix	b Pryd. Id.	xii	xvi	xii	xxvi
xviii	c Idus. Solis Jan.	xiii	xvii	xiii	xxvii
xvii	d xvi. kl. Julij.	xiiii	xviii	xiiii	xxviii
xvi	e xv. kl.	xv	xix	xv	xxix
xv	f xiiii. kl.	xvi	xx	xvi	xxx
xiiii	g xiii. kl.	xvii	xxi	xvii	xxxi
xiii	a xii. kl.	xviii	xxii	xviii	xxxii
xii	b xi. kl.	xix	xxiii	xix	xxxiii
xi	c x. kl.	xx	xxiiii	xx	xxxiiii
x	d ix. kl.	xxi	xxv	xxi	xxxv
xix	e viii. kl.	xxii	xxvi	xxii	xxxvi
xviii	f vii. kl.	xxiii	xxvii	xxiii	xxxvii
xvii	g vi. kl.	xxiiii	xxviii	xxiiii	xxxviii
xvii	a vi. kl.	xxv	xxix	xxv	xxxix
xvi	b v. kl.	xxvi	xxx	xxvi	xl
xv	c iiii. kl.	xxvii	xxxi	xxvii	xli
xiiii	d iii. kl.	xxviii	xxxii	xxviii	xlii
xiii	e ii. kl.	xxix	xxxiii	xxix	xliiii
xii	f i. kl.	xxx	xxxiiii	xxx	xliiii

July hath. xxi. daies.

		Mornyng praier.		Euenyng praier.	
		C Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xix. g. kalend.	i	Job. xxxv	Luke. xiii	Job xxxvi	Philip. i
viii. xvi. No.	ii	xxxvii	xiiii	xxxviii	ii
b v. No.	iii	xxxix	xv	xl	iii
xvi. c iiii. No.	iiii	xli	xvi	xlii	iiii
v. d iiii. No.	v	Prouer. i	xvii	Prou. ii	Collof. i
e xid. No. Terme ende	vi	iii	xviii	iiii	ii
xiii. f Jonas. Dog daies.	vii	v	xix	vi	iii
ii. g viii. Id.	viii	vii	xx	viii	iiii
xvii. Id.	ix	ix	xxi	ix	i. Tessa. i
x. b vi. Id.	x	xi	xxii	xii	ii
c v. Id.	xi	xiii	xxiii	xiii	iii
xviii. d iiii. Id.	xii	xv	xxiiii	xvi	iiii
vi. e iiii. Id.	xiii	xvii	Jhon. i	xviii	v
f xid. Id. Sol in Leo.	xiiii	xix	ii	xx	ii. Thess. i
xv. g Idus.	xv	xxi	iii	xxii	ii
iiii. xvi. kl. Augusti.	xvi	xxiii	iiii	xxiii	iii
b xvi. kl.	xvii	xxv	v	xxvii	i. Timo. i
xii. c xv. kl.	xviii	xxvii	vi	xxviii	ii. iii
i. d xiiii. kl.	xix	xxix	vii	xxx	iiii
e xiii. kl.	xx	xxxi	viii	Eccles. i	v
ix. f xii. kl.	xxi	Eccles. ii	ix	iii	vi
g xi. kl.	xxii	iii	x	v	ii. Tim. i
xvii. x. kl.	xxiii	vi	xi	vi	ii
vi. b ix. kl.	xxiiii	vii	xii	ix	iii
c viii. kl. James apost	xxv	x	xiii	xi	iiii
xiiii. d vii. kl.	xxvi	xii	xiiii	Jerem. i	Citus. i
iii. e vi. kl.	xxvii	Jerem. ii	xv	iii	ii. iii
f v. kl.	xxviii	iii	xvi	v	Philem. i
xi. a iiii. kl.	xxix	vi	xvii	vii	Hebzeo. i
an. kl.	xxx	viii	xviii	ix	ii
xix. b xid. kl.	xxx	x	xix	xi	iii

August hath. xxxi. daies.

		Mornyng praier:		Euenyng praier:	
		Psalms.			
		i. Lesson.	ii. Lesso.	i. Lesson	ii. Lesson
viii	c kalend. Lammag.	i	Jer. xii	Ihon. xx	Jer. xiii
xvi	d iiii. No.	ii	xiiii	xxi	xb
v	e iii. No.	iii	xbi	Actes. i	xbii
	f ijd. No.	iiii	xbiii	ii	xc
xiii	g Nonas.	v	xx	iii	xxi
ii	a viii. Id.	vi	xxii	iiii	xxii
	b vii. Id.	vii	xxiii	v	xxb
x	c vi. Id.	viii	xxvi	vi	xxbii
	d v. Id.	ix	xxvii	vii	xxix
xvii	e iiii. Id. S. Laurence	x	xxx	viii	xxxi
vi	f iii. Id.	xi	xxxi	ix	xxxii
	g ijd. Id.	xii	xxxiii	x	xxxv
xb	a Idus.	xiii	xxxvi	xi	xxxvii
iiii	b xix. kl. Septembz.	xiiii	xxxviii	xii	xxxix
	c xviii. kl. Sol in virgo.	xv	xl	xiii	xli
xii	d xvi. kl.	xvi	xlii	xiiii	xliii
	e xvi. kl.	xvii	xliiii	xv	clb. clbi
x	f xv. kl.	xviii	clvii	xvi	clviii
xv	g xiiii. kl.	xix	clix	xvii	i
	a xiii. kl.	xx	li	xviii	ii
xvii	b xii. kl.	xxi	Lameet. i	xix	Lame. ii
vi	c xi. kl.	xxii	iii	xx	iii
	d x. kl.	xxiii	v	xxi	Ezech. ii
xiii	e ix. kl. Bartho. Apo.	xxiiii	Ezech. iii	xxii	vi
ii	f viii. kl.	xxv	vii	xxiii	xiii
	g vii. kl.	xxvi	xiiii	xxiiii	xviii
x	a vi. kl.	xxvii	xxviii	xxv	xxviii
	b v. kl.	xxviii	Daniel. i	xxvi	Dani. ii
xv	c iiii. kl.	xxix	iii	xxvii	iiii
iiii	d iii. kl.	xxx	v	xxviii	vi
	e ijd. kl.	xxxi	vii	Matth. i	viii
					Roma. i

September hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Psalms.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xvi	f kalend.	i	Daniel. ix	Math. ii	Danie. x
v	g iiii. No.	ii	xi	iii	xii
	Aiii. No.	iii	xiii	iiii	xiiii
xiii	b xxiid. No.	iiii	Dzee. i	v	Dze. ii. iii
ii	c Jonas. Dog daies end	v	iii	vi	b. vi
	d viii. Id.	vi	vii	vii	viii
x	e vii. Id.	vii	ix	viii	x
	f vi. Id.	viii	xi	ix	xi
xviii	g v. Id.	ix	xiii	x	xiii
vii	Aiiii. Id.	x	Joel. i	xi	Joel. ii
	b iii. Id.	xi	iii	xii	Amos. i
xv	c xxiid. Id.	xii	Amos. ii	xiii	iii
iiii	d Idus.	xiii	iiii	xiiii	v
	e xviii. kl. Octobris.	xiiii	vi	xv	vii
xii	f xvi. kl. Sol in Libra	xv	viii	xvi	ix
i	g xvi. kl.	xvi	Abdias. i	xvii	Jonas. i
	A xv. kl.	xvii	Joas ii. iii	xviii	iii
ix	b xiiii. kl.	xviii	Miche. i	xix	Mich. ii
	c xiii. kl.	xix	iii	xx	iiii
xvii	d xii. kl.	xx	v	xxi	vi
vi	e xi. kl. S. Mattheus	xxi	vii	xxii	Naum. i
	f x. kl.	xxii	Naum. ii	xxiii	iii
xiiii	g ix. kl.	xxiii	Abacuc. i	xxiiii	Abacu. ii
iii	A viii. kl.	xxiiii	iii	xxv	Soph. i
	b vii. kl.	xxv	Sopho. ii	xxvi	iii
xi	c vi. kl.	xxvi	Agge. i	xxvii	Agge. ii
xix	d v. kl.	xxvii	zachari. i	xxviii	zach. ii. iii
	e iiii. kl.	xxviii	iii. b	Marke. i	vi
viii	f iii. kl. S. Michael	xxix	vii	ii	viii
	g Prid. kl.	xxx	ix	iii	x

October hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Plaines.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xi	A kalend.	i	zachari. xi	Mark. iiii	zacha. xii
v	b vi. No.	ii	xiii	v	xiiii
xviii	c v. No.	iii	Malach. i	vi	Malach. ii
ii	d iiii. No.	iiii	iii	vii	viii
	e iii. No.	v	Toby. i	viii	Toby. ii
x	f xid. No.	vi	iii	ix	iiii
	g xmas.	vii	v	x	vi
xviii	h viii. Id.	viii	vi	xi	vii
vi	i vii. Id. Come legem	ix	ix	xii	viii
	c vi. Id.	x	x	xiii	ix
xv	d v. Id.	xi	xiii	xiiii	x
iiii	e iiii. Id.	xii	Judith. i	xv	Judit. ii
	f iiii. Id.	xiii	iii	xvi	iiii
xiii	g xid. Id. xxi in i. cor.	xiiii	v	Luke. di. i	vi
i	h xmas.	xv	vii	di. i	vii
	b xvii. kl. Nouembus.	xvi	ix	ii	x
xv	c xvi. kl.	xvii	xi	iii	xii
	d xv. kl. xii in i. cor.	xviii	xiii	iiii	xiiii
xviii	e xiiii. kl.	xix	xv	v	xvi
vi	f xiii. kl.	xx	Sapien. i	vi	Sapi. ii
	g xii. kl.	xxi	iii	vii	iiii
xv	h xi. kl.	xxii	v	viii	v
iiii	i x. kl. x in i. cor.	xxiii	vii	ix	vii
	c ix. kl.	xxiiii	ix	x	x
xv	d viii. kl.	xxv	xi	xi	xii
	e vii. kl.	xxvi	xiii	xii	xiiii
xviii	f vi. kl.	xxvii	xv	xiii	xvi
vi	g v. kl. x in i. cor.	xxviii	xvii	xiiii	xviii
	h iiii. kl.	xxix	xix	xv	Ecclg. i
xv	i iii. kl.	xxx	Ecclg. ii	xvi	iii
iiii	j xid. kl.	xxx	iii	xvii	v

November hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d kalend. All Sanctes		Saple. iiii	Heb. xi. xii	Sapi. b	Apoc. xix
xiii e iiii. No.	ii	Eccl. vi	Luk. xvi	Eccl. vii	Collo. ii
ii f iiii. No.	iii	viii	xix	ix	iii
g xii. No.	iiii	x	xx	xi	iiii
x A Monas.	v	xii	xxi	xiii	i. Thel. i
b viii. Id.	vi	xiii	xxii	xv	ii
xviii c vii. Id.	vii	xvi	xxiii	xvii	iii
vii d vi. Id.	viii	xviii	xxiiii	xix	iiii
e v. Id.	ix	xx	Ihon. i	xxi	v
xv f iiii. Id.	x	xxii	ii	xxiii	ii. Thel. i
iiii g iiii. Id.	xi	xxiiii	iii	xxv	iii
A xii. Id.	xii	xxvi	iiii	xxvii	iiii
xv d Idus. Solin Sag.	xiii	xxviii	v	xxix	i. Timo. i
x c xvi. kl. December.	xiiii	xxx	vi	xxxi	ii
d xvi. kl.	xv	xxxi	vii	xxxii	iii
ix e xvi. kl.	xvi	xxxii	viii	xxxiii	iv
f xv. kl.	xvii	xxxiii	ix	xxxv	v
xviii g xiii. kl.	xviii	xxxiiii	x	xxxvii	ii. Timo. i
vi A xii. kl.	xix	xi	xi	xli	ii
b xii. kl.	xx	xii	xii	xliii	iii
xiii c xi. kl.	xxi	xiiii	xiii	xlv	iiii
ii d x. kl.	xxii	xv	xiiii	xlvii	Titus. i
e ix. kl. S. Clement.	xxiii	xvii	xv	xlix	ii. iii
f viii. kl.	xxiiii	l	xvi	li	Isaie. i
xix g vii. kl.	xxv	Baruch. i	xvii	Baru. ii	Hebre. i
A vi. kl.	xxvi	iii	xviii	lii	ii
iiii b v. kl.	xxvii	v	xix	lii	iii
c iiii. kl. Terme ende.	xxviii	Esay. i	xx	Esay. ii	iiii
xvi d iiii. kl.	xxix	iii	xxi	liii	v
b e xii. kl. Andrew apo.	xxx	v	Actes. i	lii	vi

December hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	f Kaiend.	i	Esay. vii	Actes. ii	Esa. viii
xvi	g iiii. No.	ii	ix	iii	c
xv	a iiii. No.	iii	xi	iiii	xii
xiv	b xiiid. No.	iiii	xiii	v	xiiii
xiii	c Nonas.	v	xv	vi	xvi
xii	d viii. Id.	vi	xvii	di. vii	xviii
xi	e vii. Id.	vii	xix	di. vii	xx. xxi
x	f vi. Id.	viii	xxii	viii	xxiii
ix	g v. Id.	ix	xxiiii	ix	xxv
viii	a iiii. Id.	x	xxvi	x	xxvii
vii	b iiii. Id.	xi	xxviii	xi	xxix
vi	c xiiid. Id. Sol in Capr.	xii	xxx	xii	xxxi
v	d Idus.	xiii	xxxi	xiii	xxxii
iiii	e Id. kl. Januarii.	xiiii	xxxiii	xiiii	xxxv
iii	f Id. kl.	xv	xxxvi	xv	xxxviii
ii	g Id. kl.	xvi	xxxviii	xvi	xxxix
i	a Id. kl.	xvii	xl	xvii	li
	b Id. kl.	xviii	xlii	xviii	liii
	c Id. kl.	xix	xliiii	xix	lv
	d Id. kl.	xx	xlvi	xx	lvii
	e Id. kl. Thomas Ap.	xxi	xlvi	xxi	lix
	f Id. kl.	xxii	l	xxii	li
	g Id. kl.	xxiii	lii	xxiii	liii
	a Id. kl.	xxiiii	liii	xxiiii	lv
	b Id. kl. Christmas	xxv	Esay. ii	Luke. xxi	Esay. vii
	c Id. kl. S. Stephen.	xxvi	lvi	Act. vi. vii	lvii
	d Id. kl. S. Thon euā	xxvii	lviii	Apocali. i	lix
	e Id. kl. Innocentes.	xxviii	Jere. xxi	Acte. xxi	lx
	f Id. kl.	xxix	Esaie. lxi	xxvi	lxii
	g Id. kl.	xxx	lxiii	xxvii	lxiiii
	a Id. kl.	xxxi	lxx	xxviii	lxxvi

An Acte for the vnifor-

**mitie of cominon praier, and administrati-
on of the Sacramentes.**



here, there hath bene a verie
Godlye order sette furthe, by
aucthoritie of Parliament, for
cominon praier, and adminis-
tration of the sacramentes, to
be bled in the mother tongue,
within this Church of En-
glande, agreable to the worde
of GOD, and the primatiue
Church, very comfortable to
all good people, desirynge to

liue in Christen conuersation, and most profitable to the
state of this realme, vpon the which, the mercie, fauour,
and blessing of almighty god, is in no wise so redily, and
plentifully powred, as by cominon praiers, due vbling of
the Sacramentes, and often preaching of the Gospelle,
with the deuotion of the hearers: And yet this notwithstanding,
a great number of people, in diuers partes of
this realme, folowing ther owne sensualitie, and liuing
either without knowlege, or due feare of god, do wilful-
ly, and dāpnably, before almighty God, abstaine, and re-
fuse, to come to their Parish Churches, and other pla-
ces, where common praier, administration of the sacra-
mentes, and preaching of the word of god, is bled, vpon
the Sondays, & other daies, ordeined to be holy daies.

For reformation herof, be it enacted by the Kyng our
Sovereigne Lorde, with thassente of the lordes and com-
mons, in this presente Parliament assembled, and by the
aucthoritie of the same, that from and after the feaste of
all Sainctes next comynge, all and euery persone, and
persones, inhabityng within this Realme, or any other
the kinges maiesties dominions, shal diligently & faith-
fully, hauing no lawful or reasonable excuse to be absent,
endeuour themselves to resorte to their Parish Church

or Chapell accustomed, or vpon reasonable let therof, to
some vsual place, where common praier and suche Ser-
uice of God shalbe vsed in suche tyme of let, vpon euerye
Sond aie, and other daies, ordeined, and vsed to be kepte
as holy daies, and then, and there, to abide, orderly, and
soberly, durynge the tyme of the commune praier, prea-
chinges, or other Seruice of GOD, there to be vsed, and
ministred, vpon payne of punisheunte, by the Censures
of the Church.

And for the due execution hereof, the Kinges most ex-
cellent maiesty, the lordes Temporal, & all the commons
in this present Parlaiente assembled, doeth in Goddes
name, earnestly require, and charge, all tharchebishop-
pes, Bishoppes, and other Ordenaries, that they shal
endeuour themselves to the vttermost of their knowled-
ges, that the due and true execution herof may be hadde
throughtout their Diocesses, and charges, as they wille
aunswer before God, for such euelles, and plages, wher-
with almightye God, may iustly punishe hys people, for
neglectinge this good and wholsome Lawe.

And for their aucthoritie in this behalfe, be it further
likewise enacted by thaucthoritie aforesaid, that al and
singuler thesame Archebischoppes, Bishoppes, and all
other their officers, exercisynge Ecclesiastical iurisdic-
tion, aswel in place exempt, as not exēpt, within their dio-
cesses, shal haue ful power and aucthoritie, by this Acte
to refourme, correct, and punishe, by censures of the chur-
che, al and singuler persons, whiche shal offende within
any their iurisdiccions, or Diocesses, after thesaide feast
of al Sainctes, next cōming, against this acte & statute,
any other Lawe, statute, priuilege, libertye, or prouision
hertofore made, had, or suffred to the contrarie, notwith-
standynge.

And because there hath arisen in the vse, and exercise
of the foresaide cominon Seruice in the Church, herto-
fore setfurth, diuers doubtes for the fashion & maner of
the ministratiō of thesame, rather by the curiositie of the
minister, and mistakers, then of any other worthy cause
ther-

therfore aswel for the more plaine and manifest explanation here of, as for the more perfection of thesaid order of common Seruice, in some places wher it is necessary to make thesame prayer and fashion of Seruice more earnest and fitte, to stirre christian people to the true honouring of almighty God: The kynges most excellent maiesty, with thassent of the Lordes, and commons in thys present parlament assembled and by thauctoritie of the same, hath caused the foresaide order of common seruice, entituled, The boke of comunō praier. to be faithfully, & godly perused, explained, & made fully perfect, & by the foresaid authoritie, hath annexed & ioined it, so explained & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebischoppes, bischoppes priestes, & Deacons, to be of like force, auctoritie, & value as thesame like foresaid boke entituled the boke of common praier was before, & to be accepted, receiued, vled, & esteemed, in like sorte & maner, & with thesame clauses of prouisions and exceptions, to al ententes, constructions and purposes, as by the Acte of Parliament made in the seconde yere of the kynges Maiesties reigne, was ordeined, limited, expessed, and appointed for the vniformitie of Seruice, and administration of the Sacramentes thoroughout the realme, vpon suche seuerall paines, as in the saide acte of Parliament is expessed. And thesaide former acte to stande in ful force, and strength, to all ententes, and constructions, and to be applied, practised, and put in vye, to, and for the stablishyng of the boke of common praier, nowe explained, and herunto annexed & also thesaid forme of making of Archebischoppes, bischoppes, priestes, and Deacons, hereunto annexed, as it was for the former boke. ¶ And by thauctoritie aforesaid it is now further enacted, that if any maner of person, or persons, inhabityng, & beyng, within this Realme, or any other the kynges maiesties dominions, shal after the saide feast of all Sainctes, willingly, & wittingly, heare, and be presente at any other manner, or fourme of common praier, of administration of the sacramētes, of ma-

king of ministers in the churches, or of any other rites
 cōteined in the boke ānexed to this acte, thē is mēcioned
 & setfurth in the said boke, or that is cōtrary to the forme
 of sondre prouisions, and exceptions, contained in the
 foresaide former statute, and shalbe therof conuicted, ac-
 cording to the lawes of this Realme, before the Justices
 of Assise, Justices of Oyer, and Determiner, Justices of
 peace in their Sessions, or any of them, by the verdict of
 xii. men, or by his, or their owne confession, or otherwise,
 shal for the first offence suffer imprisonment, for sixe mo-
 nethes, without baile, or mainprise, & for the seconde of-
 fence, beyng lykewise conuicted, (as is aboue saide,) em-
 prisonment for one whole yere, and for the thirde offence,
 in like maner, imprisonment durynge his, or their lifes.
 And for the more knowledge to be giuen hereof, and
 better obseruation of this Lawe: Be it enacted by the
 aucthoritie aforesaid, that al and singuler Curates shal
 vppon one Sondre euery quarter of the yere, duringe
 one whole yere, next folowing the foresaide feast of all
 Sainctes, next commynge, reade this present Acte in the
 churche, at the time of the most assembly, & likewise once
 in euery yere folowing, at the same time, declaring vnto
 the people, by the aucthoritie of the Scripture, howe the
 mercy and goodnes of God, hath in al ages bene shewed
 to hys people, in their necessities, and extremities, by
 meanes of hartly, and faithful praiers, made to al-
 mighty God, especially where people be gathe-
 red together, with one faith and minde,
 to offer by their hartes by prayer,
 as the beste Sacrifices that
 Christian menne canne
 yeilde.

The Ordre where Mor-

nyng and Euenyng praier shalbe

bled and saide.

The Mornyng and Euenyng praiour shalbe bled in such place of the churche, chapell, or chauncell, and the minister shall so turne him, as the people may best here. And if there be any controuersie therin the matter shalbe referred to the Ordinarie, and he, or his deputie shall appointe the place, & the chauncels shal remaine as they haue done in tymes paste.

And here is to be noted, that the Minister at the thyme of the communion, and at all other tymes in his ministracion, shall vse neyther Albe, Vestiment, nor Cope: but beyng Archebischoppe, or Bischoppe, he shall haue & weare a rochet, and being a Priest, or Deacon, he shall haue and weare a surplus onely.

An ordre for Mornyng praier,

daily throughe the yere.

At the beginnyng bothe of Mornyng praier, and likewise of Euenyng prayer, the Minister shall rede with a loude voice some one of these sentences of the Scriptures that folowe. And then he shall saye that, whiche is wrytten aftre the saide sentences.



A what tyne soeuer a synner dothe repente him of his sinne, from the botome of his harte, I wil put al his wickednes out of my remembraunce saith the lord. Eze. xviii.

I doe knowe mine awne wickednes, Psalm. li.
and my synne is alwaies against me.

Turne thy face awaye from our synnes (O lord) and blotte out all our offences. Psalm. li.

A sorrowful spirite, is a sacrifice to God, despise not (O Lord) humble and contrite hartes. Psalm. li.

Rende your hartes, and not your garmentes, & turne to the Lord your God, because he is gentle and merciful, he is pacient and of muche mercie, & suche a one that is sorry for your afflictions. Ioel. ii.

To the, O Lord God belongeth mercie and forgeuenes, for we haue gone away from the, and haue not bar-

A. i. kened

kened to thy voice, whereby we myght walke in thy lawes, whiche thou hast appoynted for vs.

Iere. ij.

Correcte vs, O Lorde, and yet in thy iudgement, not in thy furie, lest we shoulde be consumed and brought to nothyng.

Mat. iij.

Amende your liues, for the kyngdome of GOD is at hande.

Luke. xv.

I will go to my father, and saye to him, father I haue sinned against heauen, and againste the, I am no more worthy to be called thy sonne.

Psalm. xij.

Entre not into iudgement with thy seruauntes, O Lorde, for no fleshe is rightuous in thy sight.

Ihon. i.

If we saie that we haue no synne, we deceiue our selues and there is no truthe in vs.



Deerly beloued Brethren, the Scripture moueth vs in sondry places, to acknowledge and cōfesse our manifold sinnes and wickednes, and that we should not dissemble, nor cloke them before the face of almightie God our heauenly father, but cōfesse them with an humble, lowly penitent and obedient harte, to thende that we maye obtaine forgeuenes of thesame, by his infinite goodnesse and mercie. And although we ought at all tymes, humbly to knowlege our synnes before GOD, yet ought we mooste chiefly so to doe, whē we assemble and mete togother, to rendre thanks for the greate benefites that we haue receiued at his hādes, to sette furth his mooste worthy praise, to heare his mooste holy worde, & to aske those thynges, whiche be requisite & necessarie, aswell for the bodie as the soule. wherfore I praye and beseeche you, as many as be here presente, to accompany me with a pure harte and humble voice, vnto the throne of the heauenly grace, sayeng aftr me.

A generall confession, to be saide of the whole congregation aftr the minister knelyng.

Almightie



Almightie & moſte merciful father, we haue erred, & ſtraied from thy waies, like loſt ſhepe. we haue folowed to muche the deuiles and deſires of our owne hartes. we haue offended againſt thy holy lawes. we haue left vndone thoſe thinges whiche we oughte to haue done, and we haue done thoſe thinges whiche we oughte not to haue done, and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miserable offendours. Spare thou them O God, whiche confeſſe their faultes. Reſtore thou them that be penitent, accordyng to thy promiſes declared vnto mākynde, in Chriſte Jeſu our Lorde. And graunte O moſte mercifull father, for his ſake, that we may hereafter liue a godly, righteous, and ſobye life, to the glory of thy holy name, Amen.

The abſolution to be pronounced by the miniſter alone.

O Almighty God, the father of our lorde Jeſus Chriſt whiche deſireth not the death of a ſinner, but rather that he may turne from his wickedneſſe, and liue, and hath geuen power and commaundement to his miniſters, to declare & pronounce to his people beyng penitent, the abſolution and remiſſion of their ſynnes, he pardoneth and abſolueth all them whiche truly repent, and vnfeinedly beleue his holy Goſpel. wherfore we beſeche him to graunte vs true repentaunce, and his holy ſpirite, that thoſe thynges maye pleaſe him, whiche we doe at this preſent, and that the reſt of our life hereafter may be pure and holy: ſo that at the laſt we may come to his eternall ioye, throught Jeſus Chriſte our lorde. Amen.

The people ſhall aunſwere. Amen.

Then ſhall the Miniſter beginne the Lordes praier with a loude voice.



O Father whiche arte in heauē, hallowed be thy name. Thy kyngdō come. Thy will be done in earth as it is in heauē. Giue vs this day our dayly breade. And forgiue vs our trepaſſes, as we forgyue them that treſpaſſe againſt vs. And lead vs

A. m.

not

not into temptation. But deliuer vs from euill, Amen.

Then likewise he shall saye.

O Lorde open thou our lippes.

Answer.

And our mouth shall shewe furth thy praise.

Priest.

O God make spede to saue vs.

Answer.

O Lorde make haste to helpe vs.

Priest.

Glorie be to the father, and to the sonne, and to the holy
Ghoste.

As it was in the beginnyng, is now, and euer shalbe
worlde without ende. Amen.

Praise ye the Lorde.

Then shalbe sayde, or song this Psalm folowynge.



Come let vs syng vnto the lorde: let vs hartely
reioyce in the strength of our saluacion.

Let vs come before his presence with thankes
guyng: and shewe our self gladde in him
with Psalmes.

For the Lorde is a great God: and a greate Kyng, a-
boue all Goddes.

In his hande are all the corners of the earth: and the
strength of the hilles is his also.

The Sea is his, and he made it: and his handes pre-
pared the drie lande.

O come, let vs worshyppe and fall doune: and knele
before the lorde our maker.

For he is the lorde our God: and we are the people of
his pasture, and the shepe of his handes.

To day if ye wil heare his voyce, hardē not your har-
tes: as in the prouocation, and as in the daie of tempta-
cion in the wilderness.

When your fathers tempted me: proued me, and sawe
my workes.

Fourtie yeres long was I greued with this generaciō,
and saide, it is a people that doe erre in their hartes: for
they

they haue not knowen my wayes.

Unto whom I swaie in my wrathe: that they shoulde not enter into my rest.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now. &c.

Then shal folow certayne Psalmes in order, as they bene appointed in a table made for that purpose, excepte there be propre Psalmes appointed for that day. And at the end of euery Psalm throughout the yere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glozy be to the father, and to the sonne. &c.

Then shalbe redde two Lessons distinctly with a loude voyce, that the people may heare. The first of the old Testament, the seconde of the new. Like as they be appoynted by the Kalender, excepte there be proper Lessons assigned for that daye: the minister that readeth the Lesson, standing and turning him so, as he may best be heard of all such as be present. And before euery lesson the minister shal saye thus. The fyrt, second, thyrde, or fourth chapiter of Genesis, or Exodus, Mathew, Marke, or other like, as is appoynted in the Kalender. And in the ende of euery chapiter, he shall saye.

Here endeth suche a Chapter of suche a Booke.

And (to the ende the people may the better heare) in suche places where they do synge, there shall the lessons be songe in a plaine tune after the maner of distinct readinge: and lykewise the Epistle and gospel.

After the firste lesson shall folowe. Te deum laudamus. in Englyshe daylye throughe the whole yere.

We prayse the, O God, we knoweledge the to be the Lorde. Te deum.
All the earth doth worshyp the, the Father euerlastynge.

To the all Aungels crye aloud, the heauens and all the powers therein.

To the Cherubin and Seraphim, continually do crye Holy, holy, holy Lorde God of Sabaoth.

Heauen and earth are ful of the maiestie of thy glory.

The glorious company of the Apostles praise the.

The goodly felowship of the Prophetes praise the.

The noble armye of Martyrs praise the.

A. iii.

The

The holy Churche throughout all the worlde dothe
knowledge the.

The father of an infinite Maiestie.

Thy honourable, true, and onely sonne.

Also the holy ghost the comforter.

Thou arte the kinge of glory, O Christe.

Thou arte the euerlastinge sonne of the father.

When thou tokest vpon the to deliuer man, thou did-
dest not abhorre the virgines wombe.

When thou haddest overcome the sharpnes of death
thou didest open the kingdome of heauē to al beleuers.

Thou sittest on the right hand of God, in the glory of
the father.

We beleue that thou shalt come to be our iudge.

We therfore pray the, helpe thy seruautes whō thou
hast redeemed with thy precious bloude.

Make them to be numbred with thy saintes, in glory
euerlastyng.

O Lord saue thy people: and blesse thine heritage.

Gouerne them and lifte them vp for euer.

Daye by day we magnifye the.

And we worship thy name euer world without ende.

Gloria laus, O Lorde, to kepe vs this daye wythout
synne.

O Lorde haue mercy vpon vs, haue mercy vpon vs.

O Lorde, let thy mercy lyghten vpon vs: as our trust
is in the.

O Lorde in the haue I trusted: lette me neuer be con-
founded.

For this Canticle. Benedicite omnia opera Domini Domino.

B All ye worckes of the Lorde, blesse ye the Lorde:
prayse him and magnifye him for euer.

O ye Angells of the Lord, blesse ye the Lord:
prayse ye him and magnifye him for euer.

O ye heauens, blesse ye the Lord: prayse him & mag-
nifie him for euer.

O ye waters that be aboue the firmamente, blesse ye
the

the Lorde: praise him and magnifie him for euer.

O al ye powers of the lorde, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye Sonne & Moone, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye starres of heauen, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye showers & dewe, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye wyndes of god, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye fire and heate, blesse ye the lorde: praise hym and magnifie him for euer.

O ye winter and Sommer, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye Ice and Snowe, blesse ye the Lorde: prayse him & magnifie him for euer.

O ye nyghtes & daies, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye light and darckenes, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye lyghtenynge and cloudes, blesse ye the Lorde: praise him and magnifie him for euer.

O let the earth blesse the Lorde: yea, let it prayse hym and magnifie hym for euer.

O ye mountaynes and hilles, blesse ye the lorde: praise him and magnifie him for euer.

O all ye grene thynges vpon the earth, blesse ye the lorde: praise him and magnifie him for euer.

O ye welles, blesse ye the Lorde: praise him and magnifie him for euer.

O ye Seas and fluddes, blesse ye the Lorde, praise him and magnifie him for euer.

O ye whales, and al that moue in the waters, blesse ye

the Lorde: prayse him and magnifye him for euer.

O al ye soules of the ayre, blesse ye the lord, praise him and magnifye him for euer.

O all ye beastes and cattell, blesse ye the lord: prayse him and magnifye him for euer.

O ye children of men, blesse ye the lord: praise him and magnifye him for euer.

O let Israell blesse the lord: praise him and magnifye him for euer.

O ye priestes of the lord, blesse ye the lord: praise him and magnifye him for euer.

O ye seruantes of the lord, blesse ye the lord: praise him and magnifye him for euer.

O ye spirites and soules of the righteous, blesse ye the lord: praise him and magnifye him for euer.

O ye holpe and humble men of herte, blesse ye the lord: praise him and magnifye him for euer.

O Ananias, Azarias, and Misael, blesse ye the lord: praise him and magnifye him for euer.

Glorie be to the Father, and to the Sonne, and to the holpe Ghoste.

As it was in the beginninge, is now, and euer. &c.

And after the seconde lesson shalbe vsed and sayde

Benedictus in Englyshe as foloweth.

Benedi-
ctus.

Blessed be the Lorde GOD of Israell: for he hath visited and redeemed his people.

And hath rayled vp a mighty saluatiō for vs: in the house of his seruant Dauid.

As he spake bi the mouth of his holy Pro-
phetes: which haue bene sence the worlde began.

That we should be saued from our enemies: and from the handes of all that hate vs.

To performe the mercy promised to our forefathers, and to remembre his holpe couenaunt.

To perfourme the othe which he sware to our forefa-
ther Abraham: that he woulde geue vs.

That we beyng deliuered out of the handes of our e-
nemies: might serue him without feare.

In

In holinesse and rightuoulnesse before him, al the dayes of our life.

And thou childe shalt be called the Prophete of the highest: for thou shalt go before the face of the lord, to prepare his wayes.

To gyue knowledge of saluaciō vnto his people: for the remission of their synnes.

Through the tender mercie of our God: whereby the day spryng from on hyghe, hath visited vs.

To gyue light to them that sitte in darckenes, and in the shadowe of death: & to gulde our fete into the waye of peace.

Glorie be to the Father, and to the Sonne: and to the holy Ghoste.

As it was in the beginning, is now, and ever shalbe: worlde without ende, Amen.

¶ Of the C. Psalm, Iubi late,



Be ioyfull in the Lorde (al ye landes:) serue the Lorde with gladnes, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, & not we our selues, we are his people, and the shepe of his pasture.

O go your way into his gates with thanke (genyng) and into his courtes with prayse: be thanckefull vnto him and speake good of his name.

For the Lorde is gracious, his mercie is everlasting: and his truthe endureth from generacion to generaciō.

Glorie be to the father. &c. As it was in the. &c.

¶ Then shalbe sayde the Crede by the Minister and the people standyng.



Beleue in God the Father almightie, maker of heauen and earthe. And in Jesus Chyste his onely sonne our Lorde. whiche was conceived by the holy Ghoste, borne of the Virgyn Marie. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into helle. The thirde daie he rose againe from the deade. He ascended into

into heauen, and sitteth ou the ryght hande of God the Father almightie. From thence he shall come to iudge the quicke and the deade. I beleue in the holy Ghoste. The holy Catholique Churche. The cōmunion of sainctes. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting. Amen.

And after that, these prayers folowynge, aswell at Euenyng praier, as at Mornyng prayer, al deuoutly knelyng. The minister firste pronouncynge with a loude voice.

The Lorde be with you.

Answer.

And with thy spirite.

The minister.

Let vs praie:

Lorde haue mercy vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerckes, and people: shall saye the Lordes praier in Englyshe, with a loude voice.

Our father whiche, &c.

¶ Then the Minister standing by shall saie.

O lorde shewe thy mercie vpon vs.

Answer.

And graunt vs thy saluation.

Priest.

O lorde saue the Kyng.

Answer.

And mercifully heare vs when we call vpon the.

Priest.

Indue thy ministers with rightuousnes.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thynne enheritaunce.

Priest.

Priest.

Giue peace in our tyme, O Lorde.

Answer.

Because there is none other that fighteth for vs, but
onely thou, O God.

Priest.

O God make cleane our hartes with in vs.

Answer.

And take not thy holy spirite from vs.

¶ Then shal folowe thre Collectes. The firste of the daye,
whiche shalbe thesame that is appoynted at the Commu-
nion. The seconde for peace, The thirde for grace to liue
wel. And the two laste Collectes shal neuer altre, but day-
ly be sayde at Mornyng praier, throughout all the yere, as
foloweth.

¶ The seconde Collecte for Peace.



God, whiche arte aucthour of peace, and
louer of cōcorde, in knowledge of whome
standeth our eternall lyfe, whose seruice is
perfecte fredome, defende vs thy humble
seruauntes, in al assaultes of our enemies,
that we surely trusting in thy defence, maie
not feare the power of any aduersaries, throughe the
mighte of Jesu Christe our Lorde. Amen.

¶ The thirde Collecte, for Grace.



Lorde our heauenly father, almightie and e-
uerlastyng God, whiche haste sauely brought
vs to the begynnyng of this daie: defende vs
in thesame with thy myghtie power, and
graunte that this daie we fall into no synne,
neither runne into any kinde of daunger, but that al our
doinges may be ordred by thy gouernaunce to do
alwayes that is ryghtuous in thy
sight: through Iesus Christ
our L O R D E,
Amen.

(. . .)

¶ An

An Order for Euening

Praier throughout the yere.

The Priest shall saie.

Our father whiche. &c.

Then likewise he shall saie.

O Lorde open thou our lippes.

Answer.

And our mouth shall shewe furth thy praise.

Priest.

O God make spede to saue vs.

Answer.

Lorde make haste to helpe vs.

Priest.

Glorie be to the father, and to the sonne, and to the holy Ghoste.

As it was in the beginnyng, is now, and ever shalbe worlde without ende. Amen.

Praise ye the Lorde.

Then Psalmes in ordze, as they be appointed in the Table for Psalmes, excepte there be propre Psalmes appointed for that day. Then a Lesson of the olde Testament, as is appointed likewise in the kalender, except there be propre Lessons appointed for that day. After that, Magnificat, in Englishe, as foloweth.

Magnificat.
Luke, i.



My soule doeth magnifie the Lorde.

And my spirite hath reioyced in God my sauiour.

For he hath regarded the lowelines of his handmaiden.

For beholde from hencefurth al generations shall call me blessed.

For he that is myghtie hath magnified me: and holy is his name.

And

And his mercie is on them that feare hym, through
out al generacions.

He hath shewed strength with his arme, he hath sca-
tered the proude in the inagination of their hartes.

He hath put doune the mightie from their seate: and
hath exalted the humble and meke.

He hath filled the hungry with good thinges: and the
riche he hath sent empti away.

He remembryng his mercy, hath holpen his seruante
Israell: as he promised to our forefathers, Abraham, &
his sede for ever.

Glozy be to the Father, and to the Sonne, and to the
holy Ghoste.

As it was in the begynnyng, is now, and ever shal be
worlde without ende, Amen.

CDz the. xcviij. Psalme. Cantate Domino canticum nouum.



Syng vnto the lorde a newe song: for he hath
done marueilous thynges.

With his owne right hande, and with his
holy arme, hath he gotten hym selfe victozy.

The Lorde declared his saluacion: his
righteousnes hath he openly shewed in the sighte of the
heathen.

He hath remembred his mercy and truth towarde the
house of Israel: and al the endes of the worlde haue sene
the saluacion of our God.

Shewe your selues ioyfull vnto the Lorde all ye lan-
des: syng, reioyce and gyue thanckes.

Praise the Lorde vpon the harpe: syng to the harpe
with a psalme of thanckesgeuyng.

With trumpettes also and shawmes: O shewe your
selues ioyful before the Lorde the Kyng.

Lette the Sea make a noise, and al that therin is: the
rounde worlde, and they that dwel therin.

Let the floudes clappe their handes, and let the hil-
les be ioyfull together before the Lorde: for he is come to
iudge the earthe.

With righteousness shal he iudge the worlde: and the
people

people with equitie.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnyng, is now, and euer shal be worlde without ende, Amen.

Then a Lesson of the newe Testament. And after that
(Nunc dimittis) in Englishe, as foloweth.



Do, now lettest thou thy seruant departe in peace: accordyng to thy worde.

For myne eyes haue sene thy saluacion: whiche thou haste prepared before the face of all people.

To be a light to lighten the Gentiles: & to be the glory of thy people Israel.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnyng, is now, and euer shal be worlde without ende, Amen.

Or this Psalm, Deus misereatur nostri. in Englishe.



God be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be merciful vnto vs.

That thy way may be knownen vpon earth: thy sayyng health among al nacions.

Lette the people praise the, O God: yea lette all the people praise the.

O let the nacions reioyce and be gladde, for thou shalt iudge the flocke rightuously: and gouerne the Nacions vpon earth.

Lette the people praise the, O God: lette al the people praise the.

Then shal the earth bryng furthe her encrease, & God euen our owne God shal gyue vs his blessing.

God shal blesse vs, and al the endes of the worlde shal feare hym.

Glorie be to the Father, and to the Sonne, and to the holy Ghoste.

As

As it was in the beginnyng, is now, and ever shalbe worlde without ende. Amen.

Then shall folowe the Crede with other praiers, as is before appointed at Mornyng praier, after Benedictus And with thre Collectes. first of the day, the second of peace, thirde for ayde against all perils, as herafter followeth: whiche two laste Collectes, shalbe daily saide at Euenyng praier without alteration.

The seconde Collect at Euenyng praier.

GOD, from whome all holy desires, all good counsailes, and all iuste woorkes doe procede: geue vnto thy Seruauntes that peace, whiche the worlde cannot geue, that bot he our hartes may be set to obei thy commaundementes, and also that by the, we beyng defended from the feare of our enemies may passe our tyme in rest, and quietnesse, Throughe the merites of Iesus Christ our sauiour. Amen.

The thirde Collecte: for ayde against al perils.

Igkten our darckenesse, wee beseeche thee (O LORD) and by thy greate mercy defende vs from al perils and dangers of this night for the loue of thy onely Sonne our Saviour Iesus Christe. Amen.

In the feastes of Christmas, the Epiphany, S. Mathie. Easter, the Ascention, Pentecost, S. Ihon Baptiste. S. James, S. Bartholomew, S. Mathewe, S. Simon, and Jude, S. Andrewe, and Trinitie Sonday: Shalbe Song, or saide, immediatly after Benedictus this confession of our Christien faith.



Whosoever wil be saued: before all thynges, it is necessary that he holde the Catholike faith. Quicquid vult, &c.

whiche Faith, excepte euery one doe kepe holy and vndefiled, without doubt he shal perishe, everlastyngly.

And the Catholike Faith is this: that

B. ii.

that we worship one God in Trinitie, and Trinitie in b-
nitie.

Neither confoundyng the persons, nor devidyng the
substaunce.

For there is one persone of the Father, another of the
sonne, and another of the holy Ghost.

But the Godhede of the Father, of the Sonne, and of
the holy Ghoste is al one, the glory equal, the maiesty co-
eternall.

Suche as the father is, suche is the sonne, and suche is
holy Ghoste.

The father vncreate, the sonne vncreate, and the holy
ghoste vncreate.

The Father incomprehensible, the Sonne incompre-
hensible, and the holy ghost incomprehensible.

The Father eternal, the Sonne eternal, and the holy
Ghost eternall.

And yet they are not thre eternalles, but one eternal.

As also, there be not thre incomprehensibles, nor thre
vncreated: but one vncreated, and one incomprehen-
sible.

So likewise the Father is almighty, the sonne Almi-
ghty, and the holy Ghost almighty.

And yet are they not thre Almightyes, but one Al-
mighty.

So the father is God, the sonne is God, and the holye
Ghost is God.

And yet are they not thre Goddes, but one God.

So likewise the father is Lorde, the sonne Lord, and
the holy Ghost Lorde.

And yet not thre lordes, but one Lorde.

For lyke as we bee compelled by the Christien veritee
to acknowledge euery person by hymselfe to bee God, and
Lorde.

So are we forbidden by the Catholique Religion, to
say, there be thre Goddes, or thre Lordes.

The Father is made of none: neither created, nor be-
gotten.

The

The sonne is of the Father alone : not made, nor created, but begotten.

The holy Ghoste is of the Father: and of the Sonne: neither made, nor created, nor begotten, but procedyng.

So there is one father, not thre fathers, one sonne, not thre sonnes, one holy Ghost, not thre holy Ghostes.

And in this trinitie, none is afore, or after other, none is greater, nor lesse then an other.

But the whole thre persones : be coeternall together, and coequall.

So that in all thinges as is aforesaide : the Unitie in Trinitie, and the Trinitie in vnitie, is to be worshipped.

He therfore, that wilbe saued : must thus thinke of the Trinite.

Furthermore, it is necessary to everlastyng saluation that he also beleue rightelye, in the Incarnation of our Lorde Jesu Christe.

For the righte Faith is, that we beleue and Confesse, that our Lorde Jesus Christe, the sonne of God, is God, and man.

God of the substance of the father, begotten before the worldes, and man of the Substance of his mother, borne in the worlde.

Perfecte God, and perfecte man of a reasonable soule, and humaine fleshe subsistyng.

Equal to the father, as touchyng his Godhed: and inferior to the father, touchyng his manhode.

Who although he be god, and man, yet is he not twoo, but one Christ.

One, not by conuersion of the Godhede into fleshe: but by takyng of the manhode into God.

One altogether, not by confusion of Substance: but by vnitie of person.

For as the resonable Soule, and fleshe is one man : so God and man is one Christe.

Who suffred for our saluation: descended into hel: rose againe the thirde daie from the deade.

He ascended into heauen, he sitteth on the right hand of

of the father, God Almighty, from whence he shal come to iudge the quicke and the deade.

At whose comynge al men shal rise againe with their bodie: and shal giue accompt for their owne woorkes.

And they that haue done good, shal go into lyfe euer lastyng, & they that haue done euil, into euerlastyng fire.

This is the Catholike faith, which except a man beleue faithfully, he cannot be saued.

Glozy be to the father, and to the sonne, and to the holy Ghoste,

As it was in the beginning, is now, and euer shal be world without end, Amen.

Thus endeth the order of Moynyng, and Euenyng
praier, through the whole yere.

Here foloweth the Letyany

to be vbled vpon Sondais, wedensdayes, and Fry-
dayes, and at other tymes, when it shal be
commaunded by the Ordinary.



GOD the father of heauen:
haue mercy vpon vs misera-
ble synners.

¶ God the father of heauen. &c.

GOD the sonne, redeimer
of the worlde: haue mercie v-
pon vs miserable synners.

¶ God the sonne redeimer of. &c.

GOD the holy Ghoste,
procedyng from the Father
and the Sonne: haue mercy

vpon vs miserable sinners.

¶ God the holy Ghost, procedyng from. &c.

O holy, blessed, and glorious trinitie, thre persons and
one God: haue mercie vpon vs miserable synners.

¶ holy blessed and glorious Trinitie, thre persones. &c.

Remem=

The Litanie.

For. 13.

Remembre not Lorde our offences, nor the offences of
our forefathers, neither take thou vengeance of our
synnes: spare vs good Lorde, spare thy people whome
thou hast redeemed with thy most precious bloude, and
be not angrie with vs for ever.

Spare vs good Lorde.

From al euil and mischief, from synne, from the cras-
tes and assaultes of the Deuill, from thy wrath, and fro
euerlastyng dampnation.

Good Lorde deliuer vs.

From all blyndnes of harte, from pride, vaine glory,
and hypocrisy, from enuie, hatred, and malice, & all vn-
charitablenes.

Good Lorde deliuer vs.

From Fornication and all other deadly Synne, and
from all the deceytes of the worlde, the fleshe, and the
Deuill.

Good Lorde deliuer vs.

From lightenynges and tempestes, from plague, pe-
stilence and famine, from battaill and murther, and fro
soubdelne death.

Good Lorde deliuer vs.

From al sedicion and priuey conspiracie/ from the ty-
rannie of the Bishop of Rome, and al his detestable enor-
mities, from al false doctrine and heresy, from hardnes
of heart, and contempte of thy woorde and command-
ment.

*This wordy
out by author
of condemnation
1. El. 2. bi
statute. 1. El
cap. 2.*

Good Lorde deliuer vs.

By the misterie of thy holy Incarnation, by thy holy
Natiuitie and circumcision, by thy Baptisme, fastyng,
and temptation.

Good Lorde deliuer vs.

By thine agonie and bloudie swete, by thy crosse, and
passion, by thy precious death, and buriall, by thy glo-
rious resurrection, and ascention, and by the comyng of
the holy Ghoste.

Good Lorde deliuer vs.

In al time of our tribulacion, in al time of our welth,
in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

we

We synners do beseeche the to heare vs (O Lord God)
and that it may please the to rule and gouerne thy holy
Churche vniuersally, in the right way.

We beseeche the to heare vs good Lorde.

That it may please the, to kepe Edward the sixte thy
seruaunt our Kyng, and gouernour.

We beseeche the to heare vs good Lorde.

That it may please the to rule his harte in thy faith,
feare, and loue, that he may alwaies haue affiaunce in
the, and euer seke thy honour and glorie.

We beseeche the to heare vs good lorde.

That it may please the to be his defendour and keeper,
geuyng hym the victorie ouer al his enemies.

We beseeche the to heare vs good Lorde.

That it may please the to illuminate all Bishoppes,
Pastours, & Ministers of the Churche, with true know-
lege, and vnderstandyng of thy worde, and that both by
their preachyng and liuyng, they may sette it furth, and
shewe it accordyngly.

We beseeche the to heare vs good Lorde.

**That it may please the to endue the lordes of the Coun-
saill, and al the nobilitie, with grace, wisdom, and vn-
derstandyng.**

We beseeche the to heare vs good Lorde.

**That it may please the to blesse and kepe the Magi-
strates, geuyng them grace to execute iustice, & to main-
teigne truth.**

We beseeche the to heare vs good Lorde.

That it may please the to blesse, & kepe all thy people.

We beseeche the to heare vs good Lorde.

**That it may please the to geue to all nacions, vnitie,
peace and concord.**

We beseeche the to heare vs good Lorde.

**That it may please the to geue vs an harte, to loue,
and dreade the, and diligently to lyue after thy com-
maundementes.**

We beseeche the to heare vs good Lorde.

**That it may please the to gyue all thy people encrease
of grace, to heare mekely thy worde, & to receiue it with
pure affection, & to bryng furth the frutes of the spirite.**

We

We beseeche the to heare vs good Lorde.

That it maie please the, to bring into the way of truth
all suche as haue erred, and be deceiued.

We beseeche the to heare vs good Lorde.

That it maie please the, to strengthen suche as dooe
stande, and to comfort, and helpe the weake harted, and
to raise theym vp that falle, and finally to beate doune
Sathan vnder our fiete.

We beseeche the to heare vs good Lorde.

That it may please the, to succour, helpe, and comfort
all that be in daunger, necessitie, and tribulation.

We beseeche the to heare vs good Lorde.

That it maie please the, to preserue all that trauaile
by lande, or by water, al women labouryng of childe, al
sicke persones, and young children, and to shewe thy pi-
tie vpon al prisonners, and captiues.

We beseeche the to heare vs good Lorde.

That it may please the to defend, and prouide for the
fatherlesse children and widowes, and al that be desolat
and oppressed.

We beseeche the to heare vs good Lorde.

That it may please the, to haue mercy vpon all men.

We beseeche the to heare vs good Lorde.

That it maie please the, to forgiue our enemies, perse-
cutours, and slaunderers, and to turne their hartes.

We beseeche the to heare vs good Lorde.

That it maie please to giue, and preserue to our vse,
the kyndly frutes of the earth, so as in due tyme we may
enioy them.

We beseeche the to heare vs good Lorde.

That it may please the to geue vs true repentaunce,
to forgiue vs al our sinnes, negligences, and ignoraun-
ces, and to endue vs with the grace of thy holy spirite, to
amende our liues, accordyng thy holy worde.

We beseeche the to heare vs good Lorde.

Sonne of God, we beseeche the to heare vs.

Sonne of God: we beseeche the to heare vs.

O Lambe of God, that takeste away the sinnes of the
worlde.

Graunt vs thy peace.

O Lambe of God that takest away the synnes of the worlde.

Haue mercy vpon vs.

O Chyriste heare vs,

O Chyrist heare vs.

Lorde haue mercy vpon vs:

Lorde haue mercy vpon vs.

Chyriste haue mercy vpon vs:

Chyrist haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

But deliuer vs from euell,

The Versicle.

O Lorde, deale not with vs after our synnes.

Thaunswere.

Neither rewarde vs after our iniquities.

Let vs praiſe.



God merciful father, that despisest not the sighyng of a contrite harte, nor the desire of suche as be sorowefull, mercifully assiste our praiers, that we make before the, in al our troubles, and aduersities, whensoever they oppresse vs, and graciously heare vs, that those euell, whiche the crafte and subtiltie of the deuyl, or man, worketh against vs, be brought to nought and by the prouidence of thy goodnesse, they may be dispersed, that we thy Seruauntes being hurt by no persecutions, may euermore geue thanckes to the, in thy holy Church, through Iesus Chyriste our Lorde.

O Lorde, arise, helpe vs, and deliuer vs for thy names sake.

God, we haue heard with our eares, and our fa-

O thers haue declared vnto vs the noble workes that thou diddeste in their daies, and in the olde time before them.

O Lorde arylse, helpe vs, and deliuer vs for thyne honour.

Glory be to the father, and to the sonne, and to the holie Ghost.

As

As it was in the begynnyng, is now, and ever shal be
worlde without ende, Amen.

From our enemies defende vs, O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our harte.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy, heare our prayers.

O sonne of Dauid, haue mercy vpon vs,

Bothe now, and ever, vouchesaufe, to heare vs, O
Christe.

Graciously heare vs O Christ.

Graciously heare vs O lord Christ.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Answer.

As we do put our trust in the.

¶ Let vs praye.



¶ We humbly beseeche the, O father, merciful-
ly to loke vpon our infirmities, and for
the glory of thy names sake, turne from
vs all those euilles, that we most righte-
ously haue deserued: and graunt that in
al our troubles we may putte our whole
trust and confidence in thy mercy, and euermore serue
the in holinesse, and purenesse of lyuyng, to thy honour
and glory, through our onely mediator and advocate
Jesus Christe our Lorde, Amen.

For raine, if the tyme require.



¶ GOD heavenly father, whiche by thy sonne
Jesu Christe haste promised to all theim that
seke thy kyngdome, & the righteousness ther-
of, al thynges necessary to their bodyly suste-
naunce: Sende vs we beseeche the in this our necessitie,
suche moderate raine and showers, that we may receiue
the fructes of the earth to our comforte, and to thy ho-
nour, through Jesus Christe our Lorde, Amen.

For faire wether.



Lorde God, whiche for the synne of man diddest
 ones drowne al the worlde, except eight persons
 and afterwarde of thy great mercie diddest pro-
 mise neuer to destroe it so againe: we humbly
 beseeche the, that althoughe we for our iniquities haue
 worthelie deserued this plague of raine, and waters, yet
 vpon our true repentaunce thou wilt sende vs suche wea-
 ther, wherby we may receiue the frutes of the earthe in
 due season, & learne both by thy punishment to amende
 our lyues, and for thy clementie to gyue the praise & glo-
 rie, through Iesu Christe our Lorde, Amen.

In the tyme of dearth, and famine.



God heauēly father, whose gift it is that the
 raine doeth fal, the earthe is fruitful, beastes
 encrease, and fishes do multiplie: beholde, we
 beseeche the the afflictions of thy people, and
 graunt that the scarcitie and dearth (whiche
 we doe now mooste iustly suffre for our iniquitie) maye
 throughe thy goodnes be mercifully turned into cheap-
 nes and plenty, for the loue of Iesu Christe our Lorde, to
 whom with the, and the holy Ghoste, &c. Amen.

Or thus.

God mercifull father whiche in the tyme of Heli-
 seus the Prophet diddest soubdeinly turne in Sa-
 maria great scarcitie and dearth, into plentie and
 cheapnes, and extreme famine, into abundaunce of vic-
 tuall: haue pitie vpon vs that now be punished for our
 synnes with lyke aduersitie, encrease the frutes of the
 earth by thy heauenly benediction: And graunt that we
 receiuyng thy bountiful liberalitie, may vse the same to
 thy glory, our comforte, & reliefe of our nedy neighbours,
 through Iesu Christ our Lorde, Amen.

In the tyme of Warre.

Almightie God, Kyng of all Kyniges, and gouer-
 nour of all thynges, whose power no creature is
 able to resiste, to whome it belongeth iustlie to pu-
 nishe synners, and to be mercifull to theim that truely
 repente

repente, saue, and deliuer vs (we humbly beseeche thee) from the handes of our Eneimies, abate their pryde, al-
waie their malice, and confounde their deuises, that we
beyng Armed with thy Defence, may be preserued euer-
more from al perilles, to glorifie the, whiche art the only
giuer of al victory, through the merites of thy only sonne
Jesu Christ our Lorde. Amen.

In the tyme of any commune plague,
or Sickenste.



Almighty God, which in thy wrathe in
the tyme of Kyng Dauid, diddeste Slea
with the Plague of Pestilence. lxx. M.
and yet remembryng thy mercy, dydest
saue the rest. haue pity vpo vs miserable
synners, that now are visited with gre-
ate sicknes, and mortalitee, that lyke as
thou diddeste then commaunde thyne Aungell to cease
from punishing: So it may now please the to withdraue
from vs this plague, and greuous sickenes, through Je-
sus Christe our Lorde. Amen.

And the Letany shall euer ende with
thys Collect folowynge.



Almighty god, which hast geuen vs gra-
ce, at this tyme with one accord to make
our common supplications vnto thee, &
doest promise, that when ii. or. iii. be ga-
thered in thy name, thou wilt graunte
their requestes, fulfil, now O Lorde, the
desires, and petitions of thy seruantes
as may be most expediente for theym, grauntynge vs in
this worlde knowlege of thy truethe, and in the worlde
to come, life euerlastynge. Amen.

C. i.

The

The Collectes Epistles

and Gospelles, to be vlsed at the celebration
of the lordes supper, and holy Com-
munion throughe the yeare,

The fyrst Sondaye

of Aduent.

The Collect.



Almighty God geue vs Grace
that wee may caste awaie the
worckes of darkenes, and put
vpon vs the armour of lyghte
nowe in the tyme of this mor-
tall life (in the which thy sone
Jesus Chryste came to visite
vs in greate humilitie,) that
in the last daie, when hee shall
come agayne in hys glorious
Maiestye, to Iudge bothe the

quicke, and the deadde, we maie rise to the life immortall
Thoroughe him, who liueth and reigneth with the and
the holy Ghost nowe, and euer. Amen.

The Epistle.



we nothyng to any man but thys, that
ye loue one another, for hee that loueth
another, fulfilleth the Lawe. For these
commaundementes, thou shalt not com-
mit adultery. Thou shalt not kil. Thou
shalte not steale. Thou shalt beare no
falle witnes, Thou shalt not luste. And

Rom. xii

so furth, if there be any other Commaundemente, it is all
comprehended in this saieng: namely loue thy neighbor
as thy selfe. Loue hurteth not his neighbour, Therefore
is loue the fulfillng of the Lawe. This also we knowe,

C. ii.

the

the season, how that it is tyme that we shold now awake out of slepe, for nowe is our Saluation nerer then when we beleued. The night is passed, the daie is come nyghe. Let vs therfore cast away the dedes of darckenesse, and let vs put on thar armour of light. Let vs walke honestlie as it ware in the daie lyght, not it eatyng, and drynking neither in chambering and wantones, neyther in strife and enuieng, but put ye on the Lorde Jesus Christe, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

Mat. xxi.



AND when they drewe nighe to Ierusalem, and ware come to Bethphage, vnto Mounte Oliuete: Then sente Jesus two of his disciples, saieng vnto theym, Goe into the Towne that lieth ouer againste you, and anone ye shall fynde an Asse bounde, and a Colte with her, louse them, and bryng them vnto me. And if any man saie ought vnto you, saie ye, the Lorde hath nede of theym, and straight waie he will let them go. All thys was done that it might be fulfilled whiche was spoken by the prophete, saieng: Tell ye the daughter of Sion: Beholde, the King commeth vnto the, meke, sittynge vpon an Asse, and a Colte, the foale of the Asse vled to the yoke.

The Disciples went, and did as Jesus commaunded them, and brought the Asse, and the Colte, and putte on thein their clothes, and set hym thereon. And many of the people spredde their Garmentes in the waie, other cut doune braunches from the Trees, and strawed them in the waie. Moreouer, the people that went before, and they that came after cried saieng: Hosanna, to the Sonne of Dauid. Blessed is he that commeth in the name of the Lorde: Hosanna in the higheste. And when he was come to Ierusalem, all the Citie was moued Saieng: Whoe is thys: and the people sayde: Thys is Jesus the Prophe- te of Nazareth a Citie of Galileye. And Jesus wente into the Temple of GOD, and caste oute all theym that solde, and boughte in the Temple, and ouerthrewe the Tables

tables of the money changers, and the seates of theym that solde doves, and sayde vnto them: It is written, my house shalbe called the house of prayer, but ye haue made it a denne of thenes.

The seconde Sondate

The Collect.



Blessed Lorde, whiche hast caused all holy scriptures to be written for our Learning, graunt vs, that we may in such wise heare theym, reade, marke, learne and inwardly digest them, that by patience, and conforste of thy holy worde, we may embrace, and euer holde faste the blessed hope of euertastyng lyfe, whiche thou haste geuen vs in our saviour Iesus Christe. Amen.

The Epistle.



Whatsouer thynges are written aforetyme, they are written for our Learning, that we through patience, and conforste of the scriptures might haue hope. The god of patience, and consolation, graunt you to bee like minded one towarde another, after the sample of christ Iesu, that ye al agreyng together, may with one mouth praise god the father of our Lorde Iesus Christe. wherefore receiue ye one another, as Christe receiued vs, to the praise of God. And this I saye, that Iesus Christe was a Minister of the Circumcision for the truthe of God to confirme the promises made vnto the fathers, and that the Gentiles might praise God for his mercye, as it is written: For this Cause will I praise the among the Gentiles, and syng vnto thy name. And againe he saithe, Reioyce ye gentiles with his people. And againe praise the

Rom. xv.

C. iii.

Lorde

The thirde Sunday.

Lozde all ye gentiles, and laude him all ye Nations together. And agayne Esay sayth: There shal bee the rote of Jesse, and he that shall rylse to. Reygne ouer the Gentiles: In hym shall the Gentiles truste. The GOD of hope fill you with all ioy, and peace in beleuyng, that ye may be riche in hope, throughe the power of the holpe Ghoste.

The Gospell.

Luke, xxi



Here shalbe signes in the Sunne, and in the Moone, and in the starres, and in the earthe, the people shalbe at their wittes ende throughe dispaire. The sea and the water shall roare, and mennes heartes shall faile them for feare, and for loking after those thynges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude with power, and great glory. When these thynges begynne, to come to passe, then loke vp, and lyfte vp your heades, for your redemption draweth nigh. And he shewed them a similitude: Beholde the figge tre, and all other Trees, when they shote furthe their buddes, ye see and knowe of your owne selues, that Sommer is then nigh at hande. So likewise yee also (when ye see these thynges come to passe,) bee sure that the Kyngdome of GOD is nigh. Verely, I saye vnto you, this Generation shal not passe, till all be fulfilled, heauen and earthe shall passe, but my worde shal not passe.

The thirde Sondaie

The Collect.

Orde we beseeche the geue eare to our prayers, and by thy gracious visitation lighten the darkenes of our harte, By our Lozde Jesus Christe. Amen.

The

The Epistle.



Let a man this wyle esteeme vs. even as the ministers of Christ, and Stuardes of the Secretes of God. Furthermore, it is required of the Stuardes, that a man bee found faithfull, with mee it is but a very little thing that I shoulde be iudged of you, either of mannes Judgemente, no I Judge not myne owne selfe, for I knowe nought by my self yet am not I therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothing before the time, until the Lorde come, whiche wil lyghten thynges that are hidde in darckenes, and open the counsailes of the hartes, and then shall every man haue praise of God. 1. Cor. 13.

The Gospell.



When Ihon beyng in prisone hearde the workes of Christe, he sent two of his disciples, and saide vnto hym: Art thou he that shall come, or doe we looke for another? Jesus answered and sayde vnto them, go and shewe Ihon agayne what ye haue hearde and sene. The blynde receiue their Syght, the lame walke, the lepers are censed and the deafe heare, the dead are raised vp, and the poore receyue the gladd tidynge of the Gospell, and happy is he that is not offended by me. And as they departed, Jesus began to say vnto the people concernyng Ihon. What went ye out into the wildernes to see? A Riede that is shaken with the winde? Or what went ye out for to see, a man clothed in soft raiment? Beholde, they that were soft clothynge, are in kynges houses. But what went yee out for to see? A Prophete? Verely, I say vnto you, and more then a Prophete: For this is he of whome it is written, Behold I sende my messenger before thy face, which shall prepare thy way before the. Math. xij.

The

The fourth Sondae

The Collecte



LORDE, rayse vp we pray the, thy power, and come among vs, and with greate mighte Succour vs, that where as thorough our sinnes, and wickednes, we be sore lette and hindered, thy bountifulle Grace and mercy through the Satisfaction of thy Sonne our lord, may speedily deliuer vs, to whome with the, and the holy Ghost, be al honour, and glory worlde without ende. Amen.

The Epistle.

Phil. iiii.



REOYSE in the **LORDE** alwaie, and againe I saie reioyce. Let your softenesse be knowne to all menne: the **Lorde** is euen at hande. Be careful for nothyng: But in all praier, and supplication lette your petitions bee manifeste vnto God, with geuyng of thanckes. And the peace of God, (whiche passeth all vnderstandynge,) kepe your hartes, and mindes, through Christ Iesu.

The Gospel.

Ihon, i.



This is the recorde of Ihon, when the Jewes sent prestes, and Levites, from Ierusalem, to aske him, what art thou: and he confessed, and denied not, & said plainly, I am not Christ. And thei asked him what the: art thou helias: and he saith I am not. Art thou the prophete, & he answered no. Thei saide thei vnto him, what art thou: that we may geue an aunswere vnto them that sent vs, what saiest thou of thy selfe: he sayde, I am the voice of a crier in the wilderness, make straighte the waye of the **Lorde** as saide the Prophete Esaye. And they whiche were sente, were of the Pharisies: And thei asked hym, and sayde vnto hym: why Baptisest thou then if thou be not Christe

Christ, nor helias, neither that Prophet: Ihon answered them sayeng: I Baptise with water, but there standeth one among you, whome ye knowe not, he it is, whiche though he came after me was before me, whose shoole lachet I am not worthy to vnloose. These thynges were done at Bethabara beyond Iordane, where Ihon didde Baptise.

On Christmasse daie.

The Collecte



Almightie GOD, whiche hast geuen vs thy only begotten sonne, to take our Nature vpon hym, and this daye to be borne of a pure Virgine, graunt that we being regenerate, and made thy chyldren, by adoption, and grace, may dayly be renewed by thy holy spirite, through the same our Lorde Iesus Christe, who liueth, and reigneth with the and the holy Ghost, now and euer. Amen.

The Epistle.



GOD in times past, diuersly and many waies spake vnto the fathers by prophetes but in these last daies, he hath spoken to vs by his owne sonne, whome hee hath made heire of al thinges, by whome also, he made the world. whiche sonne being the bryghtnes of his gloze, and the very Image of his substaunce, rulyng all thinges wyth the woorde of his power, hath by his owne persone purged our sinnes, and sitteth on the right hande of the maiesty on high, beyng so muche more excellent then the angels, as he hath by enheritaunce obtained a more excellent name then they. For vnto whiche of the Angelles saide he at any time. Thou art my sonne, this day haue I begotten the. And again, I wil be his father, and he shall be my sonne. And againe, when he bringeth in the fyrste begotten Sonne into the worlde, he saith: and let all the Angelles

Hebre. 1.

aungelles of God worship hym. And vnto the Aungels he saith, he maketh his aungelles Spirites, and his ministres a flambe of fire. But vnto the sone he saith. Thy Seate O God, shalbe for euer and euer. The Sceptre of thy kingdome is a right scepter. Thou hast loued righteousness, and hated iniquitie: wherefore, God, euen thy God, hath anointed the with oile of gladnesse aboue thy fellows, And thou Lord in the beginnyng hast laid the foundation of the earth: and the Heauens are the workes of thy handes. They shal perishe but thou endureste, but they al shal ware olde as doth a garmente, and as a besture shalt thou chaunge them, & thei shalbe chaunged. But thou art euen the same, and thy yerres shal not faile.

The Gospel.

Ihon. i.



In the beginnyng was the woorde, and the word was with God, and God was the worde: Thesame was in the begynnyng with God. All thinges wer made by it, and without it was made nothing that was made. In it was lyfe, and the lyfe was the Lyghte of Menne, and the light shineth in the darckenesse, and the darckenesse comprehended it not. There was sent from God, a man whose name was Ihon, thesame came as a witnesse to beare witnesse of the light, that al men through him might beleue. He was not that light, but was sente to beare witnes of the light. That light was the true light, whiche lightneth every man that commeth into the worlde. He was in the worlde, and the worlde was made by hym and the worlde knew him not. He came among his owne and his owne receiued him not, But as many as receiued him, to them gaue he power to be made sonnes of GOD euen them that beleued in his name. whiche were borne not of bloude, nor of the wil of the fleshe, nor yet of the wil of man but of God. And thesame woorde became fleshe, and dwelt among vs, and we sawe the glory of it, as the glory of the only begotten sonne of the father, ful of grace and truthe.

Saincte

Saint Stephens

Daie.

The Collecte

Raunte vs O Lorde, to learne to loue our enemies, by the Example of thy Martir Saint Stephen, who prayed for his persecutours: To the, whyche liuest, and reigest. &c.

Then shall folowe a Collect of the Nativitie, whiche shalbee saide continually vnto Newe yeres daie.

The Epistle.



AND Stephen beyng full of the holye Ghoste, looked vp stedfastly with his eyes into heauen, and sawe the Glorie of God, and Iesus standyng on the right hande of God, and saide: Beholde, I see the heauens open, and the sonne of manne standyng on the right hande of God. Then they gaue a shoute with a loude voice, and stopped theyr eares, and ranne vppon hym all at ones, and caste hym out of the Citie, and stoned hym. And the witnesses laide downe their clothes at a yong mannes fete, whose name was Saul, and they stoned Stephen, callyng on, and sayeng, Lorde Iesu receiue my Spirite. And hee kneeled downe, and cried with a loude voice: Lorde laie not this sinne to their charge. And when he had thus spoken he fell on slepe. Actes. vii

The Gospel.



Beholde: I sende vnto you prophetes, and wise men, and Scribes, and some of theym, yee shall kille, and Crucifie, and some of them, shall yee scourge in your Synagogues, and persecute theym from Citie, to Citie, that vppon you maie come all the ryghtuous bloudde, whyche hath bene shedde vpon Mat. xxiii

vpon the earth, from the bloude of righteous Abell, vnto the bloude of zacharias, the Sonne of Barrachias, whome ye slewe, betwene the Temple, and the alter. Verely I say vnto you, al these thinges shal come vpon this generation. O Ierusalem, Ierusalem, thou that kyllest the prophetes, and stonest them which are sent vnto the howe often woulde I haue gathered thy children togother, euen as the henne gathereth her Chickens vnder her winges, and ye woulde not: Beholde, your house is left vnto you desolate. For I saie vnto you, ye shal not see me hencefurth, til that ye say, blessed is he that cometh in the name of the Lorde.

Saint Ihon Euange-

listes daie.

The Collect.



MERCIFULL **LORDE**, wee beseeche thee to caste thy bryghte beames of lighte vpon thy Church, that it being lightened by the Doctrine of thy holy Apostle and Euangelist Ihon, maye attaine to thy euer lastyng Gyftes: Through Iesus Christe our Lorde. Amen.

The Epistle.

i. Ihon. i.



That whiche was from the beginnyng, whiche we haue heard, whiche we haue seene with our eies, which we haue looked vpon, and our handes haue handeled, of the woorde of lyfe. And the lyfe appeared, and we haue seene and beare witnes and shewe vnto you that eternall lyfe, whiche was with the father, and appeared vnto vs. That whiche wee haue seene, and hearde, declare we vnto you, that ye also may haue felowshippe with vs, and that our felowshippe maye be with the father, and his sonne Iesus Christe, and this we write vnto you, that yee may reioyse, and that your ioye maie be ful.

full. And this is the tidynge; whiche we haue heard of him, and declare vnto you, that God is light, and in him is no darknes at all. If we saie, we haue felowship with hym, and walke in darkenesse, wee lye, and dooe not the truthe. But and if wee walke in lighte, euen as he is in light, then haue we felowship with hym, and the bloude of Iesus Christ his sonne, clenseth vs from all synne. If we saie, we haue no synne, we deceiue our selues, and the truthe is not in vs. If wee knowlege our synnes, he is faithfull and iust, to forgiue vs our synnes, and to clense vs from all vnrightheousnes. If we saie, we haue not sinned, we make hym a liar, and his worde is not in vs.

CThe Gospell.



Iesus saied vnto Peter, folowe thou me, Peter Ihon, xxi.
turned about, & saue the disciple whō Iesus lo-
ued, folowynge (whiche also leaned on his brest
at supper) and said: lord, whiche is he that be-
traieyth thee: when Peter therfore saue hym, he saied to
Iesus, lord, what shall he here do: Iesus saied vnto him,
if I wil haue hym to tary til I come, what is that to thee
folowe thou me. Then went this sayng abrode among
the brethren, that that disciple should not die. Yet Iesus
saied not to hym, he shall not die: but if I will that he ta-
ry till I come, what is that to thee. The same disciple is
he, whiche testifieth of these thynges, and wrote these
thynges, & wee knowe that his testimony is true. There
are also many other thinges, which Iesus did, the which
if thei should be written euery one, I suppose the worlde
could not contein the booke, that should be written.

The innocentes daie.

CThe Collect.

Almightie God, whose praise this daie the young
Innocentes, thy witnesses haue confessed and shew-
wed furthe, not in speakynge, but in dyng: mortifie
and kill all vices in vs, that in our conuersacion, our life
maie expresse thy faith, whiche with our tongues, we do
D. i. confesse

confesse, through Iesus Christ our lord.

The Epistle.

Apo. xiiij.



Loked, and lo a lambe stode on the mount Si-
on, and with hym an hundred and .xliiiij. **M.**
haupng his name, & his fathers name, writ-
ten in their foreheddes. And I heard a voyce
from heauen, as the sounde of many waters, and as the
voyce of a great thunder. And I heard the voyce of har-
pers, harpyng with their harpes. And thei song, as it
were a newe song, before the seate, and before the foure
beastes, and the Elders, and no manne could learne the
song, but the .C. and .xliiiij. **M.** whiche were redeemed fro
the yearth. These are thei, whiche were not defiled with
women, for thei are virgines: these folowed the Lambe,
whersoever he goeth. These were redeemed from menne
beyng the first fructes vnto God, and to the lambe, and
in their mouthes was founde no guile, for thei are with-
out spot, before the throne of God.

The Gospell.

Math. ii.



The Angell of the lorde appered to Ioseph in a
slepe. sayng: arise, and take the child and his
mother, and fye into Egypt, and be thou there
til I bring thee worde. For it wil come to passe
that herode shall seke the child to destroy hym. So when
he a wooke, he tooke the child and his mother by night,
and departed into Egypt, and was there vnto the death
of herode, that it might be fulfilled, whiche was spoken
of the lorde by the Prophete, sayng: Out of Egypt haue
I called my sonne. Then herode, when he sawe that he
was mocked of the wise men, he was excedyng wrothe,
and sent furthe men of warre, and slewe all the children
that wer in Bethleem, and in all the costes (as many as
were twoo yerres olde or vnder) accordyng to the tyme,
whiche he had diligently knowen out of the wise menne
Then was fulfilled that, whiche was spoken by the pro-
phete Jeremie, where as he saied: in Rama was there a
voyce heard, lamentacion, wepyng & greate mournyng:
Rachell wepyng for her children, and would not be com-
forted,

comforted, because they were not.

The Sondaie

after Christmas daie.

The Collett.

Almightie God, whiche hast giuen vs thy onely begotten sonne, to take our nature vpon hym, and this daie to be borne of a pure Virgine: graunt that we beyng regenerate and made thy children, by adoption and grace, maie daily be renewed by thy holy spirite, thorough the same our Lorde Jesus Christe, who liueth and reigneth. &c. Amen.

The Epistle.



AND I saie, that the heire (as long as he is a child) differeth not from a seruaunt, though he be Lorde of all, but is vnder tutours and gouernours, vntill the tyme that the father hath appoynted. Euen so we also, when we were children, were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come, God sent his sonne, made of a woman, and made bonde vnto the lawe, to redeme them, whiche were bonde vnto the lawe, that we through eleccion, might receiue the inheritance, that belongeth to the naturall sonnes. Because ye are sonnes, God hath sent the spirite of his sonne, into our hartes, whiche crieth Abba father. Wherefore, now thou art not a seruaunt, but a sonne: if thou bee a sonne, thou art also an heire of God through Christ.

Gala. iiii.

The Gospell.



This is the booke of the generation of Jesus Christ, the sonne of Dauid, the sonne of Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas, & his brethren. Judas begat Phares, and Zaram, of Thamar. Phares begat Esrom, Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Bo-

Math. i.

D. ii.

os,

os of Rahab. Boos begat Obed, of Ruth. Obed begatte Jesse. Jesse begat Dauid the Kyng. Dauid the kyng, begat Salomon, of her that was the wife of Ury. Salomon begat Roboam. Roboam begat Abia. Abia begat Ala. Ala begat Josaphat. Josaphat begat Joram. Jorā begat Olias. Olias begat Joathan. Joathan begat Achas. Achas begat Ezechias. Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias. Josias begat Jeconias, and his brethren, about the tyme that they wer caried away to Babilō. And after they wer brought to Babilon: Jeconias begat Salathieel. Salathieel begat zojobabel. zojobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sador. Sador begat Achin. Achin begat Eliud. Eliud begat Eliazar. Eliazar begat Nathan. Nathan begat Jacob. Jacob begat Joseph, the husbände of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generacions, from Abraham to Dauid, are. xiiii. generacions. And from Dauid, vnto the captiuitie of Babilon, are. xiiii. generacions. And from the captiuitie of Babilon vnto Christ, are. xiiii. generacions.

The birthe of Jesus Christe, was on this wise. When his mother Mary was Married to Joseph (before they came to dwel together) she was found with child by the holy ghost. Then Joseph her husbände (because he was a righteous man, and would not put her to shame) was mynded priuely to departe from her. But while he thus thought, beholde, the Angell of the Lorde appered vnto hym in slepe, sayng: Joseph thou sonne of Dauid, feare not, to take vnto thee Mary thy wife: for that whiche is cōceined in her, cometh of the holy ghost. She shall bring furthe a sonne, and thou shalt call his name Jesus. For he shall saue his people from their synnes.

All this was doen, that it might bee fulfilled, whiche was spoken of the lorde by the Prophete, sayng: behold, a maide shall be with child, and shall bryng furthe a sonne and they shall call his name Emanuell, whiche if a man interprete, is as muche to saie, as God with vs. And Joseph

seph as sone as he awoke out of slepe, did as the angell of the Lorde had bidden hym, and he tooke his wife vnto hym, and knewe her not, till she had brought furthe the first begotten sonne, and called his name Iesus.

The Circumci-

sion of Chryste.

The Collect.

Al mightie God, whiche madest thy blessed sonne to bee Circumcised, and obedient to the lawe, for man, graunt vs the true Circumcision of the spirit, that our hartes & al members, beyng mortified fro al worldly and carnall lustes, may in al thynges obey thy blessed will, through the same thy sonne Iesus Christ our lorde.

The Epistle.



Blessed is that man, to whom the Lorde will not impute synne. Came this blessednesse then vpon the Uncircumcision, or vpon the circumcision also, for we saie that faith was reconded to Abraham for righteousnes. How was it then reconded: when he was in the Circumcision, or when he was in the Uncircumcision: Not in tyme of Circumcision, but when he was yet vncircumcised. And he receiued the signe of circūcision, as a seale of the righteousness of faith, whiche he had yet beyng vncircumcised, that he should bee the father of all them that beleue, though thei bee not circūcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not vnto them onely, whiche came of the Circumcised, but vnto theim also that walke in the stepes of the faith, that was in our father Abraham before the tyme of circumcision. For the promes (that he should be heire of the worlde) happened not to Abraham, or to his sede, through the law, but through the righteousness of faith. For if thei whiche are of the lawe bee heires, then is faith but vain, and the promes of none effect.

Rom. iiii.

D. iii.

The



And it fortunēd, as sone as the angelles were gone awaie from the shepherdes, into heauē thei saied one to another, let vs go now euen vnto Bethleem, and se this thyng, which we heare saie is happened, which the lorde hath shewed vnto vs. And thei came with haste, and founde Mary and Ioseph, and the babe, laied in a Maunger. And when thei had seen it, thei published abroad the sayng, that was told theim of that child. And all thei that heard it, wondered at those thynges, whiche were tolde them of the shepherdes, but Mary kepte all those saynges, and pondered theim in her harte. And the shepherdes returned, praisyng & laudyng God, for all the thynges that thei had heard, and seen, euen as it was tolde vnto them. And when the eight daie was come, that the child should be circumcised, his name was called Iesus, whiche was named of the Angelles, before he was conceiued in the wombe.

If there be a Sondaie, betwene the Epiphanie, and the Circumcision, then shalbe vsed thesame Collect, Epistle, and Gospell, at the Communion, whiche was vsed vpon the daie of Circumcision.

The Epiphanie.

The Collect.

God, which by the leadyng of a starre, diddest manifest thy onely begotten sonne to the Gentiles, mercifully graunt that wee, whiche knowe thee now by faithe, maie after this life haue the frucion of thy glorious Godhed, through Christ our Lorde.

The Epistle.



For this cause, I Paule am a prisoner of Iesus Christe, for you heathen, if ye haue heard of the ministracion of the grace of God, which is given me to you ward. For by reuelacion shewed he the misterie vnto me, as I wrote afore in few wordes. wher by

by when ye reade, yemaie vnderstande my knowlege, in the misterie of Christ, whiche misterie in times past, was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophetes, by the spirite, that the Gentiles should be inheritours also, and of the same body, and partakers of his promes of Christ, by the meanes of the Gospell, whereof I am made a minister, accordyng to the gift of the grace of God, whiche is giuen vnto me, after the workyng of his power. Vnto me the least of all saintes, is this grace giuen, that I should preache among the Gentiles, the vnsercheable riches of Christ, and to make all men se, what the felowship of the misterie is, whiche from the beginnyng of the worlde, hath been hid in God, which made all thynges, through Iesus Christ, to the intent that now vnto the rulers and powers in heauenly thynges, might bee knowen by the congregaciō, the manifold wisdom of God, accordyng to the eternall purpose, whiche he wrought in Christ Iesu our Lorde, by whom we haue boldnes and enterance with the confidence, whiche is by the faithe of hym.

The Gospell.



When Iesus was borne in Bethleem, a citee Math. ii.
of Iury, in the tyme of Herode the Kyng.
Behold, there came wise menne from the
East, to Ierusalē, sayng: where is he that
is borne Kyng of the Jewes: For we haue
seen his starre in the East, and are come to
worshippe hym. When Herode the kyng had heard these
thynges, he was troubled, and all the citee of Ierusalem
with hym. And when he had gathered all the chief prie-
stes, and Scribes of the people together, he demaunded
of thē, where Christ should be borne. And thei saied vnto
hym, at Bethleem in Iury. For thus it is written by the
Prophete. And thou Bethleem in the lande of Iury, art
not the least among the princes of Iuda, for out of the ther
shall come vnto me, the capitain that shall gouerne my
people Israell. Then Herode (whē he had priuely called
the wisemen) he inquired of thē diligētly, what time the
D. iiii. starre

Starre appered, and he bad theim go to Bethleem, and saied: Go your waie thether, and searche diligently for the child. And when ye haue found hym, bryng me word again, that I maie come and worshippe hym also. when thei had heard the kyng, thei departed, and lo, the starre whiche thei sawe in the east, went before them, till it came and stode ouer the place, wherein the child was. when thei sawe the starre, thei were excedyng glad, and went into the house, and founde the child with Mary his mother, and fell doune flat and worshipped hym, and opened their treasures, and offered vnto hym giftes, gold, frankensence, and mirre And after thei were warned of God in slepe, (that thei should not go again to Herode) thei returned into their awne countrey another waie.

The .i. Sondaie

after the Epiphanie.

¶ The Collect.

Lorde we beseeche thee, mercifully to receiue the prayers of thy people, whiche call vpon thee, & graunt that thei maie bothe perceiue and knowe, what thynges thei ought to doo, and also haue grace and power, faichfully to fulfill thesame, through Jesus Christ our Lorde. Amen.

¶ The Epistle.

Rom. xii.



Beseeche you therefore brethren, by the mercifulnes of God, that ye make your bodie a quicke Sacrifice, holy, and acceptable vnto God, whiche is your reasonable seruyng of God, and fashion not your selues, like vnto this worlde: but bee ye chaunged in your shape, by the renewyng of your mynde, that ye maie proue what thyng that good and acceptable and perfectte will of GOD is. For I saie (through the grace that vnto me is giuen) to every manne among you, that no man stande high in his awne conceipte, more then it becometh

becometh hym to esteeme of hymself, but so iudge of hymself, that he be gentle and sobre, accordyng as God hath delt to euery man the measure of faithe. For as we haue many membres in one body, and all membres haue not one office: so we beyng many, are one body in Christ, and euery man among your selues, one anothers membres.

¶ The Gospell.



He father and mother of Jesus, wēt to Jerusalem, after the custome of the feast day. And when thei had fulfilled the daies: as thei returned home, the child Jesus abode stil in Hierusalem, and his father and mother knewe not of it, but thei supposyng

Luke. ij.

hym to haue been in the company, came a daies iourney and sought hym among their kinsfolke & acquaintance. And when thei founde hym not, thei went backe again to Jerusalem, and sought hym. And it fortunied that after thre daies, thei found hym in the Temple, sittynge in the middest of the Doctours, hearyng them, and posyng them. And all that heard hym, were astonied at his vnderstandyng and answers. And when thei sawe hym, thei marueiled, and his mother saied vnto hym, sonne, why hast thou thus delte with vs: Beholde, thy father and I haue sought thee, sorowynge. And he saied vnto the how happened it that ye soughte me: wist ye not that I must go aboute my fathers businesse: And thei vnderstode not that sayng, whiche he spake vnto theim. And he went doune with theim, and came to Nazareth, and was obedient vnto them, but his mother kepte all these saynges together in her harte. And Jesus prospered in wisdom and age, and in fauour with God and men.

The. ii. Sondae.

after the Epiphanie.

¶ The Collect.

Almightie and everlastyng God, whiche doest gouerne al thynges, in heauen and yearth, mercifully heare

here the supplications of thy people, and graunt vs thy peace all the daies of our life.

¶ The Epistle.

Rom. xii.



Syng that we haue diuerse gistes, accordyng to the grace, that is giuen vnto vs, if a manne haue the gift of Prophecie, let hym haue it, that it bee agreyng to the faith. Let hym that hath an office, waite on his office. Let hym that teacheth, take hede to his doctrine. Let hym that exhorteth, giue attendaunce to his exhortacion. If any man giue, let hym do it with singlenesse. Let hym that ruleth, doe it with diligence. If any man shewe mercy, let hym do it with cheerefulness. Let loue be without dissimulaciō. Hate that whiche is euill, and cleue vnto that whiche is good: be kynde one to another, with brotherly loue. In giuyng honour, go one before another. Be not slouthfull in the businesse, whiche ye haue in hand. Be feruēt in spirit. Apply your selues to the time. Reioyce in hope: be patient in tribulacion. Continue in praier. Distribute vnto the necessitie of the saintes. Be redy to harbour. Blesse them whiche persecute you. Blesse I say, and curse not. Be mery with them that are mery, wepe with thē that wepe, bee of like affeccion one towarde another. Be not high mynded, but make your selues equall to them of the lower sorte.

¶ The Gospell.

Ihon. ii.



AND the thirde daie was there a Mariage in Cana, a citee of Galilee, and the mother of Jesus was there. And Jesus was called and his Disciples vnto the Mariage. And when the wine failed, the mother of Jesus saied vnto hym, they haue no wine. Jesus saied vnto her: woman, what haue I to dooe with thee, myne houre is not yet come, his mother saied vnto the ministers, whatsoeuer he saith vnto you, dooe it. And there were standyng there, sixe water pottes of Stone, after the maner of purifyng of the Jewes, conteynyng two or three Firkyngs a pece. Jesus saied vnto theim, fill the water pottes with water.

And

And thei filled them vp to the brimme. And he said vnto them, drawe out now, and beare vnto the gouernour of the feast. And thei bare it. When the ruler of the feast had tasted the water, turned into wine, and knew not whēce it was (but the ministers, whiche drue the water knewe) he called the bridegrome, and said vnto him. Euery man at the beginnyng, doeth set furthe good wine, and when men be drōken, then that whiche is worſſe, but thou hast kept the good wine vntill now. This beginnyng of miracles did Iesus, in Cana of Galile, and shewed his glorie, and his disciples beleued on hym.

The.iii. Sondaie

¶ The Collect.

Almighty and euerlastyng GOD, mercifully loke vpon our infirmities, and in all our daungers and necessities, stretche furthe thy right hande, to helpe and defende vs, through Christ our lord.

¶ The Epistle.

Be not wise in your awne opinions. Recōpence to no man euill for euill. Provide afore hande, thynges honest, not onely before God, but also in the sight of all mē. If it be possible (as muche as is in you) liue peaceably with al men. Derely beloued auēge not your selves, but rather giue place vnto wrath. For it is written: vengeaunce is myne, I will rewarde saith the lord. Therefore if thyn enemy hunger, fede hym: if he thirst, giue hym drynke. For in so doying, thou shalt heape coales of fire on his hedde. Be not overcome of euill, but overcome euill with goodnesse.

Rom. xii.

¶ The Gospell.



When he was come doune from the Mountain muche people followed hym. And beholde, there came a Leper and worshipped hym sayyng: Master, if thou wilt, thou canste make me

Math. viij.

me cleane. And Jesus put furthe his hande, and touched hym, sayng: I will, be thou cleane, and immediatly his Leprosie was censed. And Jesus saied vnto hym, tel no man, bnt go and shewe thy self to the Priest, and offer the gift (that Moyses commaunded to bee offered) for a witnesse vnto them. And when Jesus was entered into Caphernaum, there came vnto hym a Centurion, and besought hym, sayng: Master, my seruaunt lieth at home sicke of the Palley, and is greuously pained. And Jesus said: when I come vnto hym, I will heale hym. The Centurion answered and saied: Sir, I am not worthie, that thou shouldest come vnder my rooffe, but speake the word onely: and my seruaunt shalbee healed. For I also am a manne, subiecte to the aucthoritie of another, and haue Souldiours vnder me, and I saie to this man go, and he goeth, and to another man come, and he cometh, and to my seruaunt, do this, and he doeth it. When Jesus heard these wordes, he maruelled and saied to theim, that followed hym. Verely I saie vnto you, I haue not founde so greate faithe in Israell. I saie vnto you, that many shall come from the East, and weste, and shall rest with Abraham, Isaac, and Jacob, in the Kyngdome of heauen. But the children of the Kyngdome, shalbe caste out, into outer darkenesse, there shalbee wepyng and gnashyng of teethe. And Jesus saied vnto the Centurion. Go thy waie, and as thou beleuest, so be it vnto the. And his seruaunt was healed in the self same houre.

The.iii. Sondae.

¶ The Collect.

GOD whiche knowest vs to be set in the middelt of so many and greate daungers, that for mannes frailnesse, wee cannot alwaies stande vprightly: Graunt to vs the health of body and soule, that all those thynges, whiche we suffer for synne, by thy help we may well passe and overcome, through Christ our lorde.

¶ The Epistle.

Let



Let every soule submit hymself, vnto the aucthoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God. whosoever therefore resisteth power, resisteth the ordinance of God. But they that resist, shall receive to themselves dampnation. For rulers are not fearfull to them that do good, but to them that do euill, wylte thou be without feare of the power, do well then, and so shalt thou be praised of the same: for he is the minister of God, for thy wealthe. But and if thou do that, whiche is euill then feare, for he beareth not the sword for naughte, for he is the minister of God, to take vengeance on them, that do euill. wherefore, ye muste nedes obeye, not onely for feare of vengeance, but also because of consciēce, and euen for this cause, paie ye tribute, for they are Gods ministers, seruyng for that purpose. Giue to every manne therefore his duetie, tribute, to whom tribute belongeth: Custome, to whom Custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

¶ The Gospell.



And when he entered into a shippe, his disciples folowed hym. And beholde, there arose a great tempest in the sea, in so muche as the shippe was couered with waues, but he was a slepe. And his Disciples came to hym, and awoke hym, sayng: Master, saue vs, we perishe. And he saied vnto them, why are ye fearfull, O ye of litle faith: Then he arose, and rebuked the windes, and the sea, and there folowed a great caulme. But the men maruelled sayng: what maner of man is this, that bothe wyndes and sea obeye hym: And when he was come to the other side, in the countrey of the Gergesites, there mette with hym, twoo possessed of Deuilles, whiche came out of the graues, and were out of measure fearce, so that no man, might go by that way: And behold, they cried out sayng O Iesu, thou sonne of God, what haue we to dooe with thee: Art thou come hether to tormēt vs before the time:

E. i.

And

And there was a good waie of from theim, a heerde of Swine fedynge. So the Deuilles besought hym, sayng: if thou cast vs out, suffer vs to go into the herde of swine. And he said vnto them: go your waies. Then went thei out, and departed into the herde of Swine. And behold, the whole heard of Swine was caried hedlong into the sea, and perished in the waters. Then thei that kept the fled, and went their waies into the citee, and tolde euery thyng, and what had happened vnto the possessed of the Deuilles. And beholde, the whole citee came out to mete Iesus: and when thei sawe hym, thei besought hym, that he would depart out of their coastes.

The .v. Sondaie.

The Collect.

Orde we beseeche thee to kepe thy Church and household continually, in thy true religiō, that thei whiche do leane onely vpon hope of thy heauenly grace, maie euermore be defended by thy mightie power, through Christ our lord.

The Epistle.

Collos. iiii.

At vpo you as the elect of God, tender mercie, kyndnesse, humblenesse of mynde, mekenesse, long sufferynge, forbearynge one another, and forgiuynge one another, if any man haue a querrell against another, as Christ forgave you, euen so dooe ye. Aboue all these thynges, putte on loue, whiche is the bonde of perfectnesse. And the peace of GOD rule your hartes, to the whiche peace, ye are called in one body: and se that ye bee thankfull. Let the woorde of Christ dwell in you plenteously, with all wisdom. Teache and exhorde your awne selves, in Psalmes and hymnes, and spirituall songes, syngynge with grace in your hartes to the Lorde. And whatsoeuer ye do, in woorde, or deede, do all in the name of the lord Iesu, giuynge thanks to god the father by hym.

The Gospel.

The



The Kyngdome of heauen is like vnto a man, whiche sowed good seede in his field: but while men slepte, his enemye came, and sowed Tares among the wheate, and went his waie. But when the blade was sprong vp, and had brought furthe fruite, then appered the tares also. So the seruantes of the housholder came, and saied vnto hym: sir, diddest not thou sowe good seede in thy field, from whence then hath it tares? he saied vnto them: the enuious man hath doen this. The seruantes saied vnto him: wilt thou then that we go and weede them vp. But he saied: naye, lest while ye gather vp the Tares, ye plucke also the whete with them, let bothe growe together, vntill the harvest: and in the tyme of harvest, I will saie to the reapers, gather ye first the tares, and bynde them together in sheues, to be brent, but gather the wheate into my barne.

[The. vi. Sondaie (if there be so many) shall haue the same Collecte, Epistle, and Gospell, that was vpon the. v. Sondaie.

The Sondaie

called Septuagesima.

[The Collecte.

Oorde, wee beseeche thee fauourably to heare the praiers of thy people, that wee whiche are iustly punished for our offences, maie be mercifully deliuered by thy goodnes, for the glory of thy name, through Iesus Christ our sauour, who liueth and reigneth. &c.

[The Epistle.



Receiue ye not, how that thei, whiche runne in a course, run all, but one receiueth the reward. So runne, that ye maie obtain. Every manne that proueth Masters, abstaineth from all thynges. And thei do it to obtain a crowne that shall perishe, but we to obtain an euellastynge crowne. I therfore, so runne not, as at an vncertain thyng. So fight I not, as one that beateth the aire, but I tame my body, and

E. ii.

bryng

byng it into subieccion, least by any meanes it come to
passe, that when I haue preached vnto other, I my self
should be a cast awaie.

¶ The Gospell.

Math. xx.



THE kyngdome of heauen is like vnto a man
that is an housholder, whiche went out early
in the mornynge, to hier labourers into his
vineyard. And when the agrement was made
with the labourers, for a peny a daie, he sent them into
his vineyard. And he went out aboute the third houre,
and sawe other standynge idle in the Market place, and
said vnto them. Go ye also into the vineyard, and what
soever is right, I will giue you. And thei wēt their waie
Again, he went out about the. vi. and. ix. houre, and did
like wise. And about the. xi. houre, he went out and found
other standynge idle, and saied vnto thein: why stand ye
here all the daie idle? Thei saied vnto hym, because no
man hath hired vs. He saith vnto thein: go ye also into
the vineyarde, and whatsoeuer is right, that shall ye re-
ceiue. So when euen was come, the lord of the vineyard
saied vnto his steward: call the labourers, and giue the
their hire, beginnyng at the laste, vntill the firste. And
when thei did come, that came aboute the. xi. houre, thei
receiued every man a peny. But when the first came al-
so, thei supposed that thei should haue receiued more, and
thei likewise receiued every man a peny. And when thei
had receiued it, thei murmured against the good man of
the house, sayng: these last haue wrought but one houre
and thou hast made thein equall with vs, whiche haue
borne the burthen and heate of the daie. But he answe-
red vnto one of them, and saied: frend, I do thee no wrog
diddest thou not agree with me for a penie? Take that
thyne is, and go thy waie. I will giue vnto this last, euē
as vnto thee. Is it not lawfull for me to do as me lusteth
with myne awne goodes? Is thine eye euil, because I am
good? So the last shalbe firste, and the firste shalbe laste.
For many be called, but fewe be chosen.

The

De Donoale

called Sexagesima.

The Collect.

Orde God, whiche seest that we put not our truste in any thyng that we doo: mercifully graunt that by thy power, we maie be defended against all aduersitie: through Iesus Christ our lord.

The Epistle.



Ye suffer fooles gladly, seying your selues ii, Cor. xi. are wise. For ye suffer if a man bryng you into bondage: if a man deuoure, if a man take, if a man exalt hymself: if a mā smite you on the face. I speake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde, (I speake foolishly) I dare be bolde also. Thei are hebrues, euen so am I. Thei are Israelites: euen so am I. Thei are the seede of Abraham, euen so am I. Thei are the ministers of Christ (I speake like a foole) I am more in labours more abundaunt, in stripes aboue measure, in prisone more plenteously, in death ofte. Of the Jewes fīue tymes receiued I. xl. stripes saue one: Thise was I beaten with rodde. I was ones stoned. I suffered thise Shipwracke. Nighte and daie haue I been in the depe Sea. In iourneyng often: in perilles of waters: in perilles of robbers, in ieopardies of myne awne nacion, in ieopardies among the heathen: in perilles in the citee, in perilles in wildernes, in perilles in the sea, in perilles among false brethren: in labour and trauaill: in watchynges often, in hūger and thirst, in fastynges often: in cold and nakednesse: beside the thynges, whiche outwardly happened vnto me. I am combred daily, & do care for all congregacions. Who is weake, & I am not weake: who is offēded, and I burne not. If I must nedes boast, I will boaste of the thynges, that concerne myne infirmities. The God and father of our lord Iesus Christe, whiche is blessed for euermore, knoweth that I lye not.

E. iii.

The

Luke, viii.



When muche people were gathered together, and wer come to hym out of al citees, he spake by a similitude. The Sower went out to sowe his sede: and as he sowed, some fell by the way side, and it was troden doune, and the foules of the aire deuoured it vp. And some fell on stones, and assone as it was sprōg vp, it withered awaie, because it lacked moy- stenes. And some fell among Thornes, and the Thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruct an hundred fold. And as he saied these thynges, he cried: he that hath eares to heare, let hym heare. And his disciples asked him sayng: what maner of similitude is this? And he saied: vnto you it is giuen to knowe the secretes of the kyngdō of God: but to other, by parables, that when thei se, thei should not se, and when thei heare, thei should not vnder- stande. The parable is this: the sede is the worde of God those that are beside the waie, are thei that heare: then comineth the deuill, and taketh awaie the worde, out of their hartes, least thei should beleue, and be saued. Thei on the stones are thei, whiche when thei heare, receiue the worde with iore, and these haue no rotes, whiche for a while beleue, and in tyme of temptaciō go awaie. And that whiche fell among Thornes are thei, whiche when thei haue heard, go furthe, and are choked with cares & riches, and voluptuous liuyng, & bryng furthe no fructe. That whiche fell in the good grounde are thei, whiche with a pure and good harte, heare the worde, and kepe it, and bryng furthe fruct through patience.

The Sondae

called Quinquagesima.

The Collecte.

O Lord, whiche doest teache vs, that all our doynges without charitie, are nothyng worthe, sende thy holy ghoſte, and powre in our hartes, that moſte

moste excellent gift of charitie, the verie bonde of peace,
and all vertues, without the whiche, whosoever liueth
is compted dedde before thee: Graunt this for thy onely
sonne Iesus Christes sake.

¶ The Epistle.

I though I speake with tōgues of menne, and of i, Cor. xiii.
angels, I haue no loue, I am euen as soundyng
Brasse, or as a tinklyng Cymball. And though
I could Prophecie, and vnderstande all secre-
tes, and all knowlege, yea, if I haue all faithe, so that I
could moue montaines, out of their places, and yet haue
no loue, I am nothyng. And though I bestowe all my
goodes to fede the poore, and though I gaue my body, e-
uen that I burned, and yet haue no loue, it profiteth me
nothyng. Loue suffreth long, and is curteous, loue en-
uieth not, loue doth not frowardly, swelleth not, dealeth
not dishonestly, seketh not her awne, is not prouoked to
anger, thynketh none euill, reioyleth not in iniquitie.
But reioyleth in the truthe, suffereth all thynges, bele-
ueth all thynges, hopeth all thynges, endureth all thyng-
ges. Though that Prophecying faile, either tongues
ceasse, or knowlege vanishe awaie, yet loue falleth neuer
awaie. For our knowlege is vnperfect, and our Prophe-
cying is vnperfecte: but when that whiche is perfecte is
come, then that whiche is vnperfect shalbe doen awaie.
When I was a child, I spake as a child, I vnderstode as
a childe, I imagined as a childe. But as sone as I was a
mā, I put awaie childishenes. Now we se in a glasse, eue
in a darke speakyng: But then shall we see face to face.
Now I knowe vnperfectly: but then shall I knowe, eue
as I am knowen. Now abideth faithe, hope, and loue, e-
uen these three: but the chief of these is loue.

¶ The Gospell.

Iesus toke vnto hym the. xii. and said vnto the Luke. viii.
behold, we go vp to Hierusalem, and all shalbe
fulfilled that are written by the Prophetes of
the sonne of manne. For he shalbee deliuered
E. iiii. vnto

unto the Gentiles, and shalbee mocked, and despitefully
entreated & spitted on. And when thei had scourged him
thei will put him to death, and the third day he shall rise
again. And thei vnderstode none of these thynges. And
this sayng was hid from the, so that thei perceiued not
the thynges whiche were spoken. And it came to passe,
that as he was come nigh vnto Hiericho, a certain blind
man sat by the high waies side, beggynge. And when he
heard the people passe by, he asked what it met, and thei
saied vnto hym, that Iesus of Nazareth passed by. And
he cried, sayng: Iesu thou sonne of David, haue mercie
on me. And thei whiche went before, rebuked hym, that
he should hold his peace, but he cried so muche the more:
thou sone of David haue mercie on me. And Iesus stode
still, and commaunded him to be brought vnto him, and
whē he was come nere, he asked hym, sayng: what wilt
thou that I do vnto thee? And he said: lord that I might
receiue my sight. And Iesus saied vnto hym: receiue thy
sight, thy faith hath saued thee. And immediatly he re-
ceiued his sight, and folowed hym, praisynge God, and al
the people when thei sawe it, gaue praise vnto God.

The .i. daie of lent.

¶ The Collect.

Almighty and euerlastyng God, whiche hatest no-
thyng that thou haste made, and doest forgiue the
synnes of all the that be penitent: create and make
in vs newe and contrite hartes, that we worthely lamē-
tyng our synnes, and knowlegynge our wretchednesse,
maie obtaine of thee, the God of all mercie, perfect remis-
sion, and forgiveness, through Iesus Christ.

¶ The Epistle.

Joel. ij.



Turne you vnto me with all your hartes, with
fastyng, wepyng, and mournyng. Rente your
hartes, & not your clothes. Turne you vnto the
lord your God, for he is gracious and merciful
long suffring, and of great compassion, & redy to pardon
wicked.

wickednesse. Then no doubte he also shall turne and forgive: and after his chaffening, he shall let your increase remain, for meate and drinke offerynges vnto the lord your God. Blowe out with the Trompet in Syon, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the children and suckelynges together. Let the bridegrome go furthe of his chamber, and the bride out of her closet. Let the priestes serue the lord, betwene the porche and the altar, wepyng, and sayng: be favourable, O Lord, bee favourable vnto thy people: let not thine heritage be brought to suche cōfusiō, lest the heathen be lordes thereof, wherefore should thei saie among the heathen: where is now their God?

The Gospell.

When ye fast be not sad, as the hypocrites are, Math. vi. for thei disfigure their faces, that it maie appere vnto men, how that thei fast. Verely I saie vnto you, thei haue their rewarde. But thou when thou fastest, anoynt thynne hed, & washe thy face, that it appere not vnto menne, how that thou fastest, but vnto thy father, whiche is in secret: and thy father whiche seeth in secreete, shall reward thee openly. Lait not vp for your selues threasure vpon yearth, where the rust and the motthe doeth corrupt, and where theues breke through and stele. But lay vp for you treasures in heauen, where neither rust nor mothe doeth corrupt, and where theues do not breake through, nor stele. For wher your treasure is, there will your hartes be also

The. i. Sondaie

in Lent.

The Collect.

O Lord, whiche for our sake diddest fast fourtie dayes, and forty nightes: giue vs grace to vse suche abstinence, that our flesh beeyng subdued to the spirite,

spirite, we maie euer obeye thy godly motions in righte-
ousnesse and true holinesse, to thy honoure and glorie,
whiche liuest and reignest. &c.

¶ The Epistle.

ii. Cor. vi.



As helpers exhorte you, that ye receiue not
the grace of GOD in vain. For he saith, I
haue heard thee in a tyme accepted. And in
the daie of saluacion haue I succoured thee.
Behold, now is that accepted tyme: behold,
now is that daie of saluacion. Let vs giue none occasi-
on of euill, that in our office bee founde no faulte, but in
all thynges let vs behaue our selues, as the ministers of
God, in muche pacience, in afflictions, in necessities, in an-
guishes, in stripes, in prisonmentes, in stribes, in labors,
in watchynges, in fastynges, in purenesse, in knowlege,
in long sufferynge, in kyndnesse, in the holy ghost, in loue
vnfained, in the woorde of truthe, in the power of God:
by the armoure of righteousness, of the right hand, and
of the left: by honour, and dishonour: by euill report, and
good reporte, as deceiuers, and yet true, as vnknownen,
and yet knownen: as dyng, and behold, we liue: as chaste-
ned, and not killed, as sorowynge, and yet alwaie merie:
as poore, and yet make many riche: as haupyng nothyng
and yet possessyng all thynges.

¶ The Gospell.

Math. iij.



Then was Iesus led awaie of the spirite in-
to wildernesse, to be tempted of the deuill.
And whē he had fasted fourtie daies and
fourtie nightes, he was at the last an hū-
gred. And when the tempter came to him,
he saied: If thou be the sonne of God, com-
maunde that these stones be made bread. But he answe-
red, and saied: It is written, man shall not liue by breade
only, but by euery word that procedeth out of the mouth
of God. Then the deuill taketh hym vp into the holy ci-
tee, and setteth hym vpon a pinnacle of the Temple, and
saith vnto him: if thou be the sonne of God, cast thy self
downe hedlong. For it is written, he shal giue his angels
charge

charge ouer thee, and with their handes thei shall hold thee vp, lest at any tyme thou dalste thy foote against a stone. And Jesus saied vnto hym: It is written again, thou shalt not tempt the lorde thy God. Again the deuill taketh hym vp, into an excedyng high Mountaine, and shewed hym all the Kyngdomes of the worlde, and the glory of them, and saith vnto hym: all these will I giue thee, if thou wilt fall doune and worship me. Then saith Jesus vnto hym: auoyde Sathan, for it is written: thou shalt worshippe the lorde thy God, and hym onely shalt thou serue. Then the deuill leaueth hym, and behold, the Angelles came and ministered vnto hym.

The. ii. Sondaie

¶ The Collect.

Almighty GOD, whiche doest se that we haue no power of our selues, to helpe our selues: kepe thou vs bothe outwardly in our bodies, and inwardly in soules, that we maie be defended from all aduersities, whiche maye happen to the bodie, and from all euill thoughtes, whiche maie assaulte and hurte the soule, through Jesus Christ. &c.

¶ The Epistle.



A beseeche you brethren, and exhorte you by the Lorde Jesus, that ye encrease more and more, euen as ye haue receiued of vs, how ye ought to walke, & please God. For ye knowe what commaundementes wee gaue you, by our lorde Jesus Christ. For this is the will of God, euen your holinesse, that ye should abstain from fornicacion, and that euery one of you should know, how to kepe his vessell in holinesse and honour, and not in the lust of concupiscence, as doo the heathen, whiche knowe not God. That no mā oppresse, and defraude his brother in bargaining, because that the Lorde is the auenger, of all suche thynges, as we tolde you before and testified. For
God

i. Thes. iiii

God hath not called vs to vncleennesse, but vnto holines
he therefore that despiseth, despiseth not man, but God,
whiche hath sent his holy spirite among you.

¶ The Gospell.

Math. xv.



Jesus went thence, and departed into the coa-
stes of Tyre and Sidon: and behold, a woman
of Canaan (whiche came out of the same coa-
stes) cried vnto hym, sayng: Haue mercie on
me, O lord thou sonne of David: My daughter is pite-
ously vexed with a deuill. But he answered her nothyng
at all. And his disciples came and besought hym, sayng
sende her a waie, for she crieth after vs. But he answered
and saied: I am not sent, but to the lost shepe of the house
of Israell. Then came she, and worshipped hym, sayng:
Lorde helpe me. He answered, and saied: it is not mete to
take the childrens breade, and cast it to dogges. She an-
swered, and said: truthe lord, for the dogges eate of the
crommes, whiche fall from their masters Table. Then
Jesus answered, and saied vnto her: O woman, greate
is thy faith, be it vnto thee, euen as thou wilt: and her
daughter was made whole, euen the same tyme.

The. iii. Sondaie.

¶ The Collect.

W e beseeche thee almighty God, loke vpo the har-
tie desires of thy humble seruautes: and stretch
furthe thy right hande of thy Maiestie, to be our
defence against all our enemies: through Jesus Christe
our Lorde.

¶ The Epistle.

Ephe. v.



Ye you the followers of God as dere children,
and walke in loue, euen as Christe loued vs,
and gaue hym selfe for vs an offeryng, and a
Sacrifice of a swete sauoure to God. As for
fornicacion, and all vncleennes, or couetous-
nes, let it not be ones named among you, as it becometh
Saintes: Or filthinesse, or foolish talkyng, or iestyng,
whiche

which are not comly, but rather geving of thankes. For this ye knowe, that no whooremonger, either vnleane persone, or couetous person, whiche is a worshipper of images, hath any inheritaunce in the kingdome of christ and of God. Let no man deceiue you with vayne wordes for because of suche thinges, commeth the wrath of God, vpon the children of disobedience. Be not ye therfore companions of them. ye were sometyme darkenes, but nowe are ye light in the Lorde, walke as children of lighte, for the frute of the spirit consisteth in al goodnes and righteousness, and truth. Accept that whiche is pleasing vnto the lorde, and haue no fellowship with the vnfruitful workes of darkenes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secret, but all thinges when they are brought furth by the light are manifest, for whatsoeuer is manifest, the same is light, wherfore he saith, awake thou that sleepest, & stand vp from deth, and christ shal giue the light

¶ The Gospell.



Lelus was castyng out a deuil that was Luke, xl.
dombe. And when he hadde cast out the Deuel, the Dombe spake, and the people wondered. But some of them said: he casteth out deuilles through Belzebub the chief of the deuils. And other tempted hym, and required of hym a Signe from heauen. But he knowyng theire thoughtes, sayde vnto them, euery kyngdome deuided against it selfe, is desolat and one house doth fal vpon another. If Sathan also be deuided against himself, howe shal his kyngdome endure? Because ye saie I cast out deuils through Belzebub If I by the helpe of Belzebub caste out deuilles, by whose helpe do your children cast them out? Therefore shall they be your iudges. But if I with the finger of god cast out deuils, no doubt the kyngdome of God is come vpon you. when a strong man armed watcheth his house, the thinges that he posselleth are in peace. But when a stronger then he commeth vpon him, and ouercometh him, he
F. i. taketh

taketh from him al his harnesse wherin hee trusted, and deuideth his goodes. he that is not with me, is againste me. And he that gathereth not with me scattereth abroad. When the vncleane spirite is gone out of a man, he walketh throughe dry places, sekynge rest. And when he findeth none, he saith: I will returne againe into my house whence I came out. And when he cometh, he fyndeth it swepte and garnished. Then goeth he, and taketh to him seuen other spirites worse then himself, and thei entre in and dwel there. And the ende of that man is worse then the beginnyng. And it fortuneth that as he spake these thynges, a certein woman of the company lifte vp her voice, and saide vnto hym, happy is the wombe that bare the, and the pappes which gaue the sucke. But hee said, ye happy are they that heare the worde of God, and kepe it.

The. iiii. Sondag in Lent.

The Collecte



Braunt we beseeche the Almighty God, that wee which for our euell dedes, are worthely punished by the comforte of thy grace, may mercifully be releued. Through our Lorde Jesus Christ.

The Epistle.

Gala. iiii.



El me ye that desire to be vnder the Lawe, do ye not heare of the Law. For it is written that Abraham hadde two Sonnes the one by a bonde maide, the other by a free woman, yea, and hee whiche was borne of the bond woman, was borne after the flesh. But he whiche was borne of the fre woman, was borne by promesse: whiche thynges are spoken by an Allegory. For these are two Testamentes, the one from the mount Sina, whiche engendreth vnto Bondage, whiche is Agar. For mount Sina is Agar in Arabia, and bordereth vpon the Citie whiche is now called Ierusalem, and is in bondage with her Childzen. But Ierusalem whiche

whiche is borne, is free, whiche is the mother of vs all. For it is written: Reioyce thou bare that bearest no children, breake furth, & cry thou that trauallest not: for the desolate hath many more children then she, whiche hath an housbande. Brethren, we are after Isaac, the childre of promes. But as then he that was borne after the flesh persecuted hym that was borne after the spirite: euen so is it now. Nevertheless, what saith the scripture: Put away the bonde woman and her sonne. For the sonne of the bonde woman, shal not be heire with the sonne of the free woman. So then Brethren, we are not children of the bonde woman, but of the free woman.

The Gospell.

Jesus departed ouer the sea of Galilee, which is the Ihon. vi.
 sea of Tyberias, & a great multitude folowed hym, because they sawe his miracles, whiche he didde on the that were diseased. And Jesus went vp into a mountaine, and there he sat with his disciples. And Easter (a feast of the Iues) was nigh. When Jesus the lift vp his eyes, & sawe a greate company come vnto hym: he saied vnto Philip: whence shal we buye bread that these may eate: This he saied to proue hym: for he hym selfe knewe what he would do. Philip answered him. Two hundred peny worth of bread are not sufficient for the, that euery man may take a litle. One of his Disciples, (Andrewe Symon Peters brother) saith vnto hym: There is a lad whiche hath. v. barley loues, and. ii. fishes: but what are they among so many? And Jesus said: Make the people sitte doune. There was muche grasse in the place: so the men sat doune in nōbre about. v. M. And Jesus toke the bread, & when he had geuen thanckes, he gaue to the disciples, & the disciples to them that were sette doune: & likewise of the fishes, as muche as they would. When they had eaten enough, he said vnto his disciples: Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled. xii. Baskettes with the broken meate of the. v. barley loues: which broken meate remained vnto them that had eaten. Then
 J. ii. those

those men, whē they had seen the miracle that Iesus did
saied: this is of a truthe the same Prophete that shoulde
come into the worlde.

The. v. Sondaie in Lent.

¶ The Collecte.

We beseeche the almightie God, mercifully to loke
vpon thy people, that by thy greates goodnes they
may be gouerned and preserued euermore, both in
body and soule, through Iesus Christe our Lorde.

¶ The Epistle.

Hebre, ix.



Christe beyng an highe Prieste of good thyn-
ges to come, came by a greater & a more per-
fecte tabernacle, not made with handes, that
is to say, not of this buildyng, neither by the
bloude of Goates, & Calues, but by his owne
bloude he entered in ones into the holy place, and found
eternal redemption. For if the bloud of oxen & of goates
and the ashes of a young cowe, when it was spynckled,
purifieth the vncleane, as touching the purifyng of the
fleshe: howe muche more, shal the bloud of Christe (which
through the eternall spirite, offered hym selfe without
spot to God) purge your conscience from deade workes,
for to serue the liuyng God. And for this cause, he is the
mediatour of the newe Testament, that through death,
whiche chaunced for the redemption of those transgres-
sions that were vnder the first Testament, they whiche
are called, might receiue the promise of eternall enhe-
ritaunce.

¶ The Gospell.

Ihon, viij.



Whiche of you can rebuke me of synne: If I saie
the truthe, why do ye not beleue me: He that is
of God, heareth Goddes woordes: ye therfore
heare them not, because ye are not of God. The
answered the Jewes, & saied vnto hym: Say we not well
that thou art a Samaritane, and hast the Deuil. Iesus
answered: I haue not the deuil, but I honour my father,
and

& ye haue dishonoured me. I seke not myne awne praise there is one that seketh & iudgeth. Verely, verely I saie vnto you: if a mā kepe my sayng, he shal neuer se death. Then said the Jewes vnto hym: Nowe knowe we that thou hast the Deuill. Abraham is dead, & the Prophetes: & thou saiest, If a man kepe my sayng, he shal neuer taste of death. Art thou greater then our father Abraham, whiche is deade? And the Prophetes are deade: whome makest thou thy selfe? Jesus answered: If I honour my selfe, myne honour is nothyng. It is my father that honoureth me, whiche you say is your GOD, and yet you haue not knowen hym. But I knowe hym, and if I say, I knowe hym not, I shalbe a liar lyke vnto you. But I knowe hym, and kepe his sayng. Your father Abraham was glad to see my day: and he sawe it, & reioysed. Then said the Jewes vnto hym: Thou art not yet fifty yere olde, & hast thou seen Abraham? Jesus said vnto them: Verely, verely, I say vnto you, ere Abraham was borne, I am. The toke thei vp stones to cast at him, but Jesus hid hym selfe, and went out of the Temple.

The Sondaie next be:

fore Easter.

The Collecte.

Almighty, and euerlastyng God, whiche of thy tender loue towardes man, hast sent our sauour Jesus Christ to take vpo him our fleshe, and to suffer death vpon the crosse, that al mankynde should folowe the example of his greate humilitie, mercifully graunt that we both folowe the example of his paciēce, and be made partakers of his resurreccion, through the same Jesus Christe our Lorde, Amen.

The Epistle.

In the same mynde be in you, that was also in Phil. ij.
Christe Jesu: whiche when he was in the shape of God, thought it no robbery to be equal with God: neuerthelesse, he made himselfe of no reputation, takyng on hym the shape of a Seruaunt, and be-
F. iii. came

came like vnto men, and was founde in his apparelle as a man, he humbled hym selfe, and became obediēt to the death, even the death of the Crosse. wherfore God hath also exalted hym on highe, and geuen hym a name whiche is aboue al names: that in the name of Iesus, e- uery knee shoulde bowe, both of thynges in heauen, and thynges in earth, and thinges vnder the earth, and that al tongues shoulde confesse, that Iesus Christ is the lorde vnto the praise of God the father.

The Gospell.

t. xxvi.



And it came to passe, when Iesus had finished al these saynges, he said vnto his disciples: ye know that after two daies shalbe Easter, and the sonne of man shal be deliuered ouer to be crucified. Then assembled together the chief Priestes, & the Scribes, and the Elders of the people, vnto the palace of the highe Priest (whiche was called Caiphaz) and helde a counsaile that they might take Iesus by subteltie, and kille hym. But they said: Not on the holy daie, least there be an vproue among the people. When Iesus was in Bethany in the house of Symō the Leaper, there came vnto hym a woman hauyng an Alabaster boxe of precious oinctmente, and powred it on his heade, as he sat at the bourde. But when his Disciples sawe it they had indignacion, sayng: whereto serueth this wast? This oinctment might haue bē wel sold and geuen to the poore. When Iesus vnderstode that, he saied vnto theim: why trouble ye the woman? For she hath wrought a good worcke vpon me. For ye haue the poore alwayes with you: But me ye shal not haue alwayes. And in that she hath cast this oinctment on my body, she didde it to bury me. Merely, I say vnto you, wher- soeuer this Gospell shalbe preached in al the worlde, there shal also this be tolde that she hath doen, for a memorial of her. Then one of the. xii. which was called Judas Iscariot, went vnto the chief Priestes, & said vnto theim: what wil ye geue me, and I will deliuer hym vnto you: And

And thei appointed vnto him. xxx. pieces of silver. And from that tyme furthe, he sought oportunitie to betraie hym. The first day of swiete bread the Disciples came to Jesus, sayng to hym: where wilt thou, that we prepare for the to eat the Passeouer? And he said: Go into the citie, to suche a man, and say vnto hym, the master saith, my tyme is at hande, I will kepe my Easter by the with my Disciples. And the Disciples did as Jesus had appointed them, & thei made ready the passeouer. When the euē was come, he sat doune with the. xii. And as thei did eate, he said: Verely, I say vnto you, that one of you shall betraie me. And thei were excedyng soroufull, & began euery one of them to say vnto him: Lorde is it I: he answered & said: He that dippeth his hande with me in the dishe, the same shall betraie me. The sonne of man truely goeth as it is written of hym, but wo vnto that man, by whō the sonne of man is betraied. It had been good for that man, if he had not been borne. Then Judas whiche betraied hym, answered & said: Master is it I: he said vnto him: Thou hast said. And when thei were eatyng, Jesus toke bread, & when he had geuē thanks, he brake it, and gaue it to the Disciples, & said: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, sayng: Drynke ye al of this, for this is my bloud (whiche is of the new Testamēt) that is shed for many for the remission of sinnes. But I say vnto you, I wil not drynke hencefurth of this frute of the vine tree vntil the day when I shall drynke it newe with you in my fathers kyngdom. And when thei had said grace, they went out vnto mount Oliuete. Thē said Jesus vnto thē. Al ye shall be offēded because of me this night. For it is writtē I wil smite the shepherd, & the shepe of the flock shall be scattered abroad: but after I am risen againe, I wil go before you into Galile. Peter answered & said vnto him: though al men be offēded because of the, yet wil I not be offēded. Jesus said vnto him: Verely, I say vnto the, that in this same night before the Cocke crowe, thou shalt denie me thrise. Peter said vnto him: yea though I should die with

F. iiii. the,

the, yet wil I not deny the. Likewise also, said all the disciples. Then came Iesus with them vnto a farre place, (whiche is called Gethsemane,) and said vnto the disciples: Sitte ye here, while I go and pray yonder. And he toke with hym Peter, & the two sonnes of Zebede, & began to waxe sorowful and heauy. Then said Iesus vnto them. My soule is heauy, euen vnto the death: Tary ye here, & watche with me. And he went a litle further, and fell flat on his face, & praied, sayng: O my father, if it be possible, let this cuppe passe from me, neuertheles, not as I wil, but as thou wilt. And he came vnto the disciples & founde thẽ a slepe, & said vnto Peter: What: could ye not watche with me one houre: watche, & pray, that ye entre not into temptacion, the spirite is willyng, but the fleshe is weake. He went away ones againe, & praied, sayng: O my father, if this cup may not passe away from me excepte I dryncke of it, thy will be fulfilled, & he came, and found them a slepe again, for their iyes were heauy. And he left them, & went again, & prayed the thirde time, sayng the same wordes. Then commeth he to his disciples & said vnto them: Slepe on now and take your rest. Beholde, the houre is at hande, & the sonne of man is betrayed into the handes of synners. Rise let vs begoyng: beholde, he is at hande that doeth betray me. While he yet spake, lo, Judas one of the nōbre of the. xii. came, & with hym a great multitude with swordes & stauies sent from the chief Priestes & elders of the people. But he that betrayed him gaue them a tokē, sayng: whōsoeuer I kisse, the same is he, hold him fast. And furthwith he came to Iesus, & said: Haile master, & kissed hym. And Iesus said vnto him: frend, wherfore art thou come. Thẽ came thei & laid hādes on Iesus, & toke him. And behold one of thẽ that were with Iesus, stretched out his hande, and drue his sworde, and stroke a seruaunt of the high Priest, and smote of his eare. Then said Iesus vnto him: Put bp thy sword into the sheath, for al thei that take the sword shal perishe with the sword. Thynkest thou that I can not nowe pray to my father, and he shall geue me euen nowe
more

more then .ciii. legions of Angelles. But how then shal
the Scriptures be fulfilled: For thus must it be. In that
same houre saied Jesus to the multitude: ye be come out
as it were to a these with sweardes & staves, for to take
me. I sat daiely with you teachyng in the Temple, and
ye toke me not. But al this is doen that the Scriptures
of the Prophetes might be fulfilled. Then all the Disci-
ples forsoke hym, and fled. And they toke Jesus, and led
hym to Caiphas the highe Priest, where the Scribes &
the Elders were assembled. But Peter folowed hym a
farre of vnto the high Priestes palace, and went in, and
sat with the seruantes to se the ende. The chief Priest &
Elders, and al the counsaill sought false witnes against
Jesus, for to put hym to death, but found none. Yea whē
many false witnesses, came, yet founde thei none. At the
last came two false witnesses, & said: This fellowe said, I
am able to destroe the Temple of God, and to build it a-
gain in thre daies. And the chief Priest arose, & said vnto
him: Answerest thou nothyng: why do these beare wit-
nes against the. But Jesus helde his peace. And the chief
Priest answered, & said vnto hym: I charge the by the li-
uyng God that thou tell vs whether thou be Christe the
sonne of God. Jesus said vnto him: Thou hast said. Ne-
uertheles, I say vnto you, hereafter shal ye see the sonne
of man sittynge on the right hand of power, & cōmyng in
the cloudes of the skie. Then the hie Priest rent his clo-
thes, sayng: he hath spokē blasphemy: what nede we of
any more witnesses. behold now ye haue heard his blas-
phemy, what thyncke ye: They answered & saied: he is
worthy to dye. Then did thei spitte in his face, & buffeted
hym with fistes. And other smote hym on the face with
the palme of their hādes, sayng: tel vs thou Christ, who
is he that smote the: Peter sat without in the courte, & a
damosel came to him, sayng: thou also wast with Jesus
of Galile, but he denied before thē all, sayng: I wote not
what thou saiest. whē he was gone out into the porche,
an other wenche sawe him, & saied vnto them that were
there: This fellowe was also with Jesus of Nazareth, &
againē

again he denied with an othe sayng: I do not know the man. After a while came vnto hym they that stode by, & lated vnto Peter: Surely thou art euen one of them, for thy speche bewraileth the. Then began he to curse, and to sweare that he knewe not the man. And immediatly the cocke krue. And Peter remembred the word of Iesu which said vnto hym: Before the cocke crowe, thou shalt denie me thrise, & he went out, & wepte bitterly. When the morning was come, al the chief Priestes & Elders of the people, helde a counsaill against Iesus to put hym to death, & brought hym bounde & deliuered hym vnto Pontius Pilate the deputie. Then Judas (whiche had betrayed hym) seyng that he was condemned, repented hym self, and brought againe the .xxx. plates of siluer to the chiefe Priest & Elders, sayng: I haue synned betrayng thyn noient bloud. And they said: what is that to vs: se thou to that. And he cast dodne the siluer plates in the tēple, & departed, & went, & hāged himself. And the chief priestes toke the siluer plates, & said: it is not lawfull for to put thē into the treasure, because it is the price of bloud. And thei toke counsaill, & bought with thē a potters field: to bury straungers in. wherfore the field is called Acheldema, that is the field of bloud, vntil this day. Thē was fulfilled that which was spokē by Jeremy the prophet, sayēg: & thei toke .xxx. siluer plates, the price of hym that was valued, whō thei bought of the childrē of Israell & gaue thē for the potters field, as the lord appointed me. Iesus stode before the deputie, & the deputy asked him, sayng: art thou the king of the Iues: Iesus said vnto him: thou saiest. And whē he was accused of the chief priestes & elders, he answered nothyng. Then said Pilate vnto him: hearest thou not howe many witnessess they laye against the. & he answered him to neuer a word, in so muche that the deputy marueiled greatly. At that feaste the deputy was wōt to deliuer vnto the people a prisoner, whō thei would desire. He had thē a notable prisoner called Barabas. Therfore when thei were gathered together, Pilate said: whether wil ye that I geue louse vnto you Barabas

rabas, or Jesus which is called Christ, for he knewe that
 for enuie thei had deliuered him. When he was set doūne
 to geue iudgement, his wife sent vnto him, sayeng, haue
 thou nothing to do with that iust man, for I haue suffered
 this day many thynges in my slepe because of hym. But
 the chief priestes, and elders, perswaded the people, that
 thei sholde aske Barrabas, and destroy Jesus. The depu-
 ty answered, and said vnto them: whether of the twaine
 wil ye that I let lose vnto you: thei saide Barrabas. Pi-
 lat saide vnto them, what shal I do then with Jesus whe-
 che is called christ: Thei al said vnto him, let him be cru-
 cified. The deputy said, what euell hath he done: but thei
 cried more sayeng, let him be crucified. When Pilat sawe
 that he coulde preuaile nothyng, but that more businesse
 was made, he toke water, and washed his handes befo-
 re the people sayeng: I am innocent of the bloude of thys
 iust person se ye. Then aunswered al the people and said,
 his blood be on vs, and on our children. Then let he Bar-
 rabas lose vnto them and scourged Jesus, and deliuered
 him to be crucified. Then the soldiers of the deputy toke
 Jesus into the common hall, and gathered vnto him all
 the company, and thei striped him, and put on him a pur-
 ple robe, and platted a croune of thornes, and put it vpon
 his hed, and a rede in his right hand, and bowed tpe kne
 before him, and mocked him sayeng: haile king of the Je-
 wes, and when thei had spit vpon him, thei toke the rede
 and smote him on the hed. And after that thei had moc-
 ked him, they toke the roabe of him againe, and put hys
 owne rayment on him and led him away to crucify him.
 And as they came out, they founde a man of Cirene (na-
 med Simon,) hym they compelled to beare his Crosse,
 and thei came vnto the place, which is called Golgatha
 (that is to saie) a place of deaddemennes Sculles, and
 gaue him vineigre mingled wyth gall to drinke. And
 when he had tasted thereof, he woulde not drinke, when
 they had crucified him, thei parted his Garmentes, and
 did cast lottes, that it might be fulfilled which was spo-
 ken by the prophete: they parted my garmentes among
 them, and vpon my vesture did they cast lottes. And thei
 late

late and watched him there, and sette vp ouer his heade
the cause of his death written. This is Jesus the king of
the Jewes. Then were there two theues crucified with
him one on the right hande, and an other on the left: thei
that passed by reuiled him, waggyng their headdes and
saieng. Thou that destroyedst the temple of god, and did
dest build it in.iii. daies, saue thyselfe. If thou be the son-
ne of God come doune from the crosse. Likewise also the
high priestes mocking him, with the Scribes and elders
saide, he saued other, himself he cannot saue. If he be the
kyng of Israel let him now come doune from the crosse,
and we wil beleue him. He trusted in god, let him deliuer
him now if he wil haue him, for he saide, I am the sonne
of god. The theues also whiche were crucified with hym
cast the same in hys tethe. From the. vi. houre, was their
darkenes ouer al the land, vntil the. ix. houre. And abo-
ut the. ix. houre, Jesus cried with a loude voice Sayeng:
Ely, Ely lama labachany, that is to say, my god, my god
why hast thou forsaken mee. Some of them that stode
there, when they hearde that, sayde. This man calleth
for helias. And straight way one of them ranne, and to-
ke a sponge, and when he had filled it ful of vineigre, hee
put it on a rede, & gaue him to drinke. Other saide, let be
let vs se whether helias wil come & deliuer hym. Jesus
when he had cried againe with a loude voice yelded vp
the ghost. And behold the vaile of the temple did rent in
ii. partes from the top to the botome, and the earthe did
quake, and the stones rent, and graues did open, & many
bodies of saintes whiche slept aroise, and went out of the
graues after his resurrectio, and came into the holy citie
& appered vnto many. When the Centurion, & they that
were with him watchyng Jesus, sawe the earthe quake,
& those thinges which happened, thei feared greatly sai-
eng: Truly this was the sonne of God. And manye wo-
men were there, (beholdyng him a far of) whiche folow-
ed Jesus from Galiley ministryng vnto hym. Amonge
whiche was Mary Magdalene, and Mary the mother
of James, & Ioses, and the mother of zebedis children.

Monday

The Epistle.



What is he this, that cometh from Edom Esa. lxiij.
 with redde coloured clothes of Bosra:
 (which is so costly clothe) and cometh in
 so mightely with al his strength: I am he
 that teacheth righteousnes, & am of power
 to helpe. Wherefore then is thy clothynge
 redde, and thy raimēt like his that treadeth in the wine
 presse: I haue troden the presse my self alone, & of all peo-
 ple there is not one with me. Thus will I treade doune
 mine enemies in my wꝛath, and set my fete vpon them in
 myne indignacion. And their bloude shall bespyng my
 clothes, and so wil I staine al my raiment. For the day of
 vengeance is assigned in my harte, and the yeaꝛe when
 my people shalbe deliuered is come. I looked about me, &
 there was no man to shewe me any helpe. I maruelled
 that no mā helde me vp: Then I helde me by mine owne
 arme, and my feruentnes susteined me. And thus will I
 treade doune the people in my wꝛath, and bathe them in
 my displeasure, & vpon the earth wil I laie their strēgth.
 I wil declare the goodnes of the Lorde: yea, & the praise
 of the Lorde for al that he hath geuen vs, for the greate
 good that he hath doen for Israel: whiche he hath geuen
 them of his owne fauour, & accordyng to the multitude
 of his louyng kyndnes. For he saied, these no doubt are
 my people, and no shynkyng children, & so he was their
 Sauour. In their troubles he was also troubled with
 them, and Thaugel that went furth from his presence
 deliuered theim. Of very loue and kyndnes that he had
 vnto them, he redemed them. He hath borne them, & ca-
 ried them vp euer sence the world began. But after thei
 prouoked hym to wꝛathe, and bered his holy mynde, he
 was their enemy and fought against them, hymself: yet
 remembred Israel the olde tyme of Moyses, and his peo-
 ple, sayng: where is he that brought them from the wa-
 ter of the Sea, with them that fiede his shepe: where is

G. i.

he

he that hath geuen his holy spirite among the: he ledde them by the righte hande of Moyses with his glorious arme deuidyng the water befoze them, (whereby he gat hymselfe an everlastyng name,) he led them in the diepe as an horse is led in the plaine, that thei should not stum- ble, as a tame beaste goeth in the felde, and the breatehe geuen of God, geueth hym reste.

Thus O God hast thou ledde thy people, to make thy self a glorious name withal: Loke doune then from hea- uen, & beholde the dwellyng place of thy sanctuary, & thy glory. How is it that thy zelousie, thy strength, the mul- titude of thy mercies, and thy louyng kyndnes will not be entreated of vs, yet art thou our father. For Abrahā knoweth vs not, neither is Israell acquainted with vs. But thou Lord art our father & redemer, & thy name is everlastyng. O Lorde, wherfoze hast thou led vs out of thy way: wherfoze hast thou hardened our hartes, that we feare the not: Be at one with vs againe for thy ser- uauntes sake, and for the generation of thyne heritage. Thy people haue had but a litle of thy sanctuary in pos- session, for our enemies haue trodē doune the holy place. And we were thine frō the begynnyng when thou wart not their lorde, for they haue not called vpon thy name.

The Gospel.

Mark. xiiij



After two daies was Easter, and the daies of swete bread. And the high Priestes, & the scri- bes sought how thei might take him by craft and put hym to death. But they saied: Not in the feast day, lest any busines arise among the people. And whē he was in Bethany in the house of Simon the Leper: euen as he sat at meate, there came a womā, hauyng an Alabaster boxe of oinctement, called Narde, that was pure & costly: and she brake the boxe, & powred it vpo his head. And there were some that were not content within them selues, and said: What needeth this wast of oinctement: For it might haue been sold for more then. ccc. pence, & haue been geuen vnto the poore. And they grudged against her. And Jesus said: Let her
alon

alone, why trouble ye her: she hath doen a good worcke on me. For ye haue poore with you alwaies: And whēsoeuer ye wil, ye may do them good, but me haue ye not alwaies. She hath doen that she coulde, she came aforehande to annoint my body to the burieng. Verely I saie vnto you, whersoever this Gospell shalbe preached thoroughout the whole world, this also that she hath doen shalbe rehearsed in remembraunce of her.

And Judas Iscarioth one of the. xii. went away vnto the highe Priestes to betray him vnto them. When they heard that, they were glad, & promised that they would geue him money. And he sought how he might conueniently betray him. And the first day of swete breade (whē they offered the Passeouer) his disciples said vnto hym: Where wilt thou that we go & prepare that thou maiest eate the Passeouer: And he sent furth two of his Disciples, and said vnto them: Go ye into the Citie, and there shal mete you a man bearyng a pitcher of water, folowe hym. And whethersoever he goeth in, saie ye vnto the good man of the house: The Maister saith, where is the Ghest chamber, where I shall eate the Passeouer with my Disciples, and he wil shewe you a great Parlour paved and prepared: there make ready for vs. And his disciples went furthe, and came into the Citie, and founde as he had said vnto them: and they made ready the Passeouer. And when it was now euen tide, he came with the. xii. And as they sat at bourde and didde eate, Jesus said: Verely I say vnto you, one of you (that eateth with me) shal betraie me. And they begā to be sorry, and to say to hym one by one: Is it I: And another saide, is it I: He answered, and said vnto them: It is one of the twelue, euen he that dippeth with me in the platter. The sonne of manne truely goeth as it is written of hym, but wo to that man by whome the sonne of man is betraied: good were it for that man, if he had neuer been borne. And as they did eate, Jesus toke breade, and when he had geuen thanckes he brake it, and gaue to them and saied: Take, eate, this is my body. And he toke the Cuppe, and when

he had geuen thanckes, he toke it to theim, and they all
 dranke of it. And he said vnto them: This is my bloude
 of the newe Testament whiche is shed for many. Verely
 I say vnto you: I wil dryncke nomore of the fruite of the
 vine, vntil that day that I dryncke it newe in the kyng-
 dome of God. And when they had said grace, they went
 out to the mount Oliuete. And Iesus saith vnto them:
 Al ye shalbe offended because of me this nyght. For it is
 wrytten: I wil smyte the Shepeheard, and the shepe shal
 be scattered. But after that I am risen againe, I wil go
 into Galile before you. Peter said vnto him: And though
 al men be offended, yet wil not I. And Iesus saith vnto
 hym. Verely, I say vnto the, that this day, euen in this
 night, before the Cocke crowe twise, thou shalt deny me
 thre tymes. But he spake more vehemently, No. If I
 shoulde dye with the, I will not deny the. Likewise also
 said they al. And thei came into a place whiche was na-
 med Gethsemany, and he saide to his Disciples: Sit ye
 here, while I go a litle, and praye. And he taketh with
 hym Peter, and James, and Ihon, and began to waxe a-
 bashed, and to be in an agony, and saied vnto them. My
 soule is heauy euē vnto the death, tary ye here & watche.
 And he went furthe a litle, and fell doune flat on the
 grounde, and prayed, that if it were possible, the houre
 might passe from hym: And he saied, Abba Father, all
 thynges are possible vnto the, take away this cup from
 me: neuertheles, not as I wil, but that thou wilt be doen.
 And he came, and found them slepyng, and saith to Pe-
 ter: Simon, sleepest thou: couldest not thou watche one
 houre: watche ye and pray, leaste ye enter into tempta-
 tion, the spirite truely is ready, but the fleshe is weake.
 And againe he went a syde, and prayed, and spake the
 same wordes: And he returned and founde theim a slepe
 againe, for their eyes were heauy, neyther wiste they
 what to aunswere hym. And he came the thirde tyme,
 and saied vnto them: Slepe hencefurthe, and take your
 ease, it is enough, the houre is come: beholde the sonne of
 manne is betrayed into the handes of Synners, ryse vp,
 let

let vs go, lo he that betraileth me is at hand. And immediately, while he yet spake, cometh Judas (which was one of the. xii.) and with hym a great nombre of people, with sweardes and staues from the highe Priestes, and Scribes and Elders. And he that betraied hym, had geuen them a general token, sayng: Whosoever I do kisse, the same is he. Take and leade hym away warely. And as sone as he was come, he goeth straight way to hym, & saith vnto hym: Master, Master, and kissed hym. And they laied their handes on hym, and toke hym. And one of them that stode by, drew out a sword, and smote a seruant of the high Priestes, and cut of his eare. And Jesus answered and saied vnto them: ye be come out as vnto a thefe with sweardes and staues for to take me. I was daily with you in the Temple teachyng, & ye toke me not: but these thynges come to passe, that the Scriptures shoulde be fulfilled. And they all forsoke hym, and ranne away. And there folowed hym a certaine young mā clothed in linnen vpon the bare, and the young men caught hym, & he left his linnen garment and fledde fro them naked. And they led Jesus away to the hie priest of al, & with him came al the hie Priestes, & the Elders, and the Scribes. And Peter folowed hym a great way of (euen til he was come into the palace of the high Priest) & he sat with the seruantes, and warmed hymself at the fire. And the hie Priestes, and al the counsaill sought for witnes against Jesus, to put hym to deathe, and founde none, for many bare false witnes against hym, but their witnessses agreed not together. And there arose certaine and brought false witnes against him sayng: we heard hym say, I will destroe this Temple that is made with handes, and within thre dayes I will bulde an other made without handes. But yet their witnessses agreed not together. And the high Priest stode vp among them and asked Jesus, sayng: Answerest thou nothyng: howe is it that these beare witne sagainst the: But he helde his peace, and answered nothyng. Again, the hie Priest asked hym, and saied vnto hym: Art thou Chryste

the sonne of the blessed: And Iesus saied, I am. And ye
shal see the sonne of manne sittynge on the right hande of
power, and comynge in the cloudes of heaue. Then the
hye Priest rent his clothes, and said: what nede we any
further of witnesses: ye haue hearde blasphemy, what
thyncke ye: And they al condemned hym to be worthy
of death: And some began to spitte at him. And to couer
his face, and to beate hym with fistes, & to say vnto hym:
A rede, & the seruantes buffeted hym on the face. And
as Peter was beneth in the Palace, there came one of
the wenches of the hiest Priest, and when she sawe Pe-
ter warmynge hymself, she loked on hym, and saied. wast
not thou also with Iesus of Nazareth: And he denied,
sayng: I knowe him not, neither wote I what thou saist
And he went out into the porche, & the cocke crewe. And
a damoselle (when she sawe hym, began againe to say to
them that stode by) this is one of them. And he denied it
again. And anone after they that stode by, said againe
vnto Peter: Surely thou art one of them, for thou art of
Galile, and thy speche agreeth thereto. But he began to
curse and to sweare, sayng: I knowe not this man of
whome ye speake. And againe the Cocke crewe & Peter
remembred the worde that Iesus had said vnto him: be-
fore the cocke crowe twise, thou shalt deny me thre times
And he began to wepe.

Tuesdaie before Easter.

The Epistle.

Esa. l.

The Lorde God hath opened mine eare, therfore
cā I not say nay, neither withdraw my self: but
I offer my backe vnto the smiters, & my chekes
to the nippers. I turne not my face from shame
and spittynge, and the Lorde God shal helpe me: Ther-
fore shal I not be confounded: I haue hardened my face
like a flynt stone, for I am sure that I shall not come to
cōfusiō, he is at hande that iustifieth me, who wil then
go to lawe with me: Lette vs stande one against ano-
ther

there: if there be any that will reason with me, let hym come herefurth vnto me. Beholde, the Lorde God standeth by me, what is he then that can condempne me? Lo they shalbe lyke as an olde clothe, the mothe shall eat them vp.

Therefore whoso feareth the Lord among you, let him heare the voice of his seruauant. Whoso walketh in darkenes, and no light shineth vpon hym, lette him put his trust in the name of the Lorde, and holde hym vp by his God. But take hede, ye all kyndle a fire of the wrathe of God, and steare vp the coles, walke on in the glistering of your owne fire, and in the coles that ye haue kyndled. This commeth vnto you from my hande, nainely that ye shal slepe in sorowe.

The Gospel.



AND anon in the dawning, the highe Mrk. xv.
Priestes helde a Counsaill with the Elders and the Scribes, and the whole congregacion, and bounde Jesus and ledde hym away and deliuered him to Pilate. And Pilate asked hym: Art thou the Kyng of the Iues. And he aunswered, & said to hym: Thou saiest it. And the hye Priestes accused hym of many thinges. So Pilate asked hym againe, sayng: Answerest thou nothing: Behold how many thinges they laie to thy charge. Jesus answered yet nothing so that Pilate meruailed. At that feast Pilate did deliuer vnto them a prisoner, whosoever thei would desire. And there was one that was named Barrabas, whiche laie bounde with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him, that he would do according as he had cuer doen vnto them. Pilate answered them, sayng: wil ye that I let lose vnto you the Kyng of the Iues: For he knewe that the hye Priestes had deliured hym of enuie. But the highe Priestes moued the people that he should rather deliuer Barrabas vnto them. Pilate aunswered againe and said vnto them: what wil ye that I then do
G. iiii. vnto

vnto him, whome ye cal the Kyng of the Iues: And they
 cried againe, crucifie hym. Pilate ſaid vnto them: what
 euil hath he doen: And they cried the more feruētly cru-
 cifie hym. And ſo Pilate willyng to content the people,
 let louſe Barrabas vnto them, and deliuered by Ieſus
 (when he had ſcourged hym) for to be crucified. And the
 ſouldiour ledde hym away into the common halle, and
 called together the whole multitude, and they clothed
 hym with purple, and they platted a Crowne of thornes,
 and crowned hym withall, & began to ſalute hym: Haile
 Kyng of the Iues. And they ſmote hym on the hed with
 a riede, and did ſpitte vpon him: And bowed their knees
 and worſhipped hym. And when they had mocked hym,
 they toke the purple of hym, and put his owne clothes
 on hym, and ledde hym out to crucifie him. And they cō-
 pelled one that paſſed by, called Symon of Cyrene (the
 father of Alexander, and Rufus) whiche came out of the
 felde to beare his Croſſe. And they broughte hym to a
 place named Golgatha (whiche if a man interprete, is
 the place of deade mennes ſcullles) and they gaue him to
 drinke, wine mingled with Myrre, but he receiued it not.
 And when they had crucified hym, they departed his
 garmentes, caſtyng lottes vpon them, what euery man
 ſhould take. And it was about the. iiii. houre, & they cru-
 cified hym. And the title of his cauſe was witten. The
 Kyng of the Iues. And they crucified with him two the-
 ues: the one on his right hande, and thother on his left.
 And the Scripture was fulfilled whiche ſaith: He was
 compted among the wicked. And they that went by, rai-
 led on hym, waggyng their heades, & ſaiyng: A wretche
 thou that deſtroieſt the Tēple, & buildeſt it again in thre
 daies, ſaue thy ſelfe and come doune from the Croſſe.
 Likewise alſo mocked him the hye Prieſtes, amōg them
 ſelues with the Scribes, and ſaied: He ſaued other men,
 hymſelfe he cannot ſaue. Lette Chriſte the Kyng of Iſ-
 rael deſcende now from the Croſſe, that we may ſee and
 beleue: And they that were crucified with hym, chec-
 ked hym alſo. And when the ſixthe houre was come,
 Darckenelle

darckenes arose ouer al the earth vntil the ninth houre. And at the ninth houre, Iesus cried with a loude voice, sayng: Eloy, Eloy, Lamasabacthan (whiche is if one enterprete it) my God, my God, why hast thou forsaken me: And some of theim that stode by, when they hearde that, said: Behold, he calleth for Helias. And one ranne and fylled a sponge ful of vineigre, and put it on a riede, and gaue hym to dryncke, sayng: Let hym alone, let vs see whether Helias will come, and take hym doune. But Iesus cried with a loude voice, and gaue vp the Gholte. And the baile of the Temple rent in. ii. pieces, from the toppe to the botome, and when the Centurion (whiche stode before hym) sawe that he so cried and gaue vp the Gholte, he said: Truely this man was the sonne of God. There were also women a good way of, beholdyng him, among whome was Mary Magdalene, and Mary the mother of James the litle, and of Ioses, and Mary Solome (whiche also when he was in Galiley, had folowed hym, and ministred vnto hym) and many other women whiche came vp with hym to Ierusalem. And now whē the euen was come (because it was the day of preparyng that goeth before the Sabboth) Ioseph of the Citie of Aramathia, a noble Counsailour, whiche also loked for the Kyngdome of God, came, and went in boldely vnto Pilate, and begged of hym the body of Iesu. And Pilate marueiled that he was already deade, and called vnto hym the Centurion, and asked of hym, whether he had been any while deade. And when he knewe the truthe of the Centurion, he gaue the body to Ioseph. And he bought a linnen clothe, and toke hym doune, and wrapped hym in the linnen clothe, & laied hym in a sepulchre that was hewen out of a Rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, & Mary Ioses, behelde where he was laied.

Wedensdaie before Easter.

The Epistle.

where

Heb, ix,



Here as is a Testament, there muste also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh auctoritie, when men are deade: For it is yet of no value, as lōg as he that maketh the Testamēt is aliue, for whiche cause also, neither the firste Testamente was ordeined without bloude. For when Moyses had declared all the cōmaundementes to al the people, accordyng to the law he toke the bloud of Calues and of Goates, with water & purple wolle and Ilope, and sprynckled both the booke and al the people, sayng: This is the bloud of the Testament, whiche God hath appointed vnto you. Moreouer he sprynckled the Tabernacle with bloude also, & all the ministryng vesselles. And almost al thynges, are by the lawe purged with bloude, & without shedyng of bloude is no remission. It is nede then that the similitudes of heauenly thynges be purified with suche thynges, but that the heauenly thynges themselves, be purified with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (which are similitudes of true thinges) but is entered into very heauen, for to appere now in the sight of God for vs: not to offer hymselfe often, as the highe Priest entereth into the holy place every yeare with straung bloude, for then must he haue often suffred sence the worlde began. But now in the ende of the worlde, hath he appered ones to put synne to flight by the offeryng bp of himself. And as it is appointed vnto al men, that they shal ones die and then cometh the iudgement: euen so Christe was ones offered to take away the synnes of many, and vnto them that loke for hym shal he appeare againe without sinne vnto saluacion.

¶ The Gospell.

Luc, xxiij,



In the feaste of swete breade nye, whiche is called Easter, and the high Priestes and Scribes, sought how they might kille hym, for they feared the people. Then entered Sathan into Judas

Judas whose sire name was Iscariot, whiche was of the nombre of the. xii. & he went his way and commoned with the hie priestes & officers how he might betray him vnto them. And they were glad, & promised to geue hym money. And he cōsented, & sought oportunitie to betraie him vnto them, when the people were away. Then came the day of swete breade, when of necessitie the Passeouer must be offered. And he sent Peter and Ihon, sayng: Go & prepare vs the Passeouer, that we may eate. Thei said vnto him: where wilt thou that we prepare? And he said vnto them: Behold, whē ye entre into the citie, there shal a man mete you bearyng a pitcher of water, him folowe into thesame house that he entereth in, & ye shal say vnto the good man of the house: The Maister saith vnto the, where is the Gheste chamber, where I shal eate the Passeouer, with my disciples: And he shal shewe you a great Parlour paved: there make ready. And they went, and founde, as he had saied vnto them, and they made ready the Passeouer. And when the houre was come, he satte doune, and the. xii. Apostles with hym. And he said vnto them: I haue inwardly desired to eate this Passeouer with you, before that I suffre. For I say vnto you, hencefurth wil I not eate of it any more, vntil it be fulfilled in the Kyngdome of God. And he toke the cup, and gaue thanckes, and said: Take this, and deuide it among you. For I say vnto you, I wil not dryncke of the fruit of this vine vntil the Kyngdō of God come. And he toke bread and when he had geuen thanckes, he brake it, & gaue vnto thē, sayng: This is my body, which is geuen for you: This do in the remembraunce of me. Likewise also, whē he had supped, he toke the cuppe, sayng: This cup is the newe Testament in my bloud, which is shed for you. Yet behold, the hand of him that betraieth me, is with me on the table. And truely the sonne of man goeth as it is appointed: But wo vnto that man by whō he is betrayed. And they began to enquire among them selues, whiche of them it was that shoulde do it. And there was a strife among thē, which of them shoulde seme to be the greatest.

And

And he said vnto them: The Kynges of nacions reigne ouer them, & thei that haue auctoritie vpon the are called gracious, but ye shal not so be. But he that is greatest among you, shalbe as the younger, and he that is chiefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth: Is it not he, that sitteth at meate: But I am among you as he that ministrereth. ye are they whiche haue bidden with me in my temptaciōs. And I appointe vnto you a Kyngdom as my father hath appointed to me, that ye may eate, & drinke at my table in my Kyngdome, & sit on seates, iudgyng the .xii. tribes of Israel. And the Lord said: Sūnō Simon, beholde: Sathan hath desired to sifte you, as it were wheat: But I haue praied for the that thy Faith faile not. And when thou art conuerted strength thy brethren. And he saied vnto hym. Lorde, I am ready to go with the into prison, and to death. And he said: I tel the Peter, the Cocke shal not crowe this day, till thou haue denied thise that thou knowest me. And he saied vnto them: when I sent you without wallet, & scrippe, & shoes lacked ye any thyng: And thei said, no. Then said he vnto them: But now, he that hath a wallet, let hym take it vp, and likewise his scrippe. And he that hath no sword let hym sel his coate, & buy one. For I say vnto you, that yet the same whiche is witten, must be performed in me: even emong the wicked was he reputed. For those thinges whiche are wittē of me haue an end. And they said: Lorde, beholde, here are two swordes. And he said vnto them: It is enough. And he came out & went (as he was wont) to mount Oliuet. And the disciples folowed him and when he came to the place, he said vnto them: Pray least ye fal into temptaciō. And he gat hymself frō them about a stones cast, & kneled doune, & praied, sayng: Father, if thou wilt, remoue this cup from me: neuertheles not my wil, but thine be fulfilled. And there appered an Angel vnto hym from heauen, comfortyng hym. And he was in an Agony, & praied the longer, and his sweate was lyke droppes of bloude, trickelyng doune to the grounde

grounde. And when he rose from prayer, & was come to his disciples, he found them slepinge for heavines: And he saide vnto them, why slepe ye: Ryse and pray, least ye fall into temptation. While he yet spake, beholde there came a company, and he that was called Judas, one of the. xii. went before them, and pressed nighe vnto Jesus, to kisse him. But Jesus said vnto him: Judas, betrayest thou the sonne of man with a kisse: when they whiche were aboute him sawe what would folow, they said vnto him: Lorde, shall we smite with the swerde: And one of them smote a sernaunt of the high priestes, and stroke of his right eare. Jesus answered and saide: Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus said vnto the high priestes and rulers of the Temple, and the elders, which were come to him: ye be come out as vnto a thiefe, with swerdes & staves, when I was dayly with you in the temple, ye stretched forth no handes against me: but this is even your very houre, and the power of darcknes. Then toke they him and led him, and brought him to the hygge priestes house. But Peter folowed a farre of. And whē they had kindled a fire in the middes of the Palaice, and were set doune together, Peter also sate doune emonge thē. But when one of the wenches behelde him, as he sate by the fier (and looked vpon him) she said: this same felow was also with hym. And he denied hym, sayinge: woman, I knowe him not. And after a little while, another sawe hym, and saide: thou arte also of them. And Peter saide: man I am not. And aboute the space of an houre after, another affirmed, saying: verely, this felowe was wyth him also, for he is of Galile. And Peter said: mā, I wote not what thou saiest. And immediatly while he yet spake, the cocke crew. And the lord turned backe and looked vpon Peter. And Peter remembred the word of the lord how he had said vnto him: Before the cocke crow, thou shalt deny me thise: and Peter went out, and wept bitterly, And the men that toke Jesus mocked him, & smote him. And when they had blindfolded him, they stroke

him on the face, and asked him, sayinge: Arede, who is he that smote the. And many other thinges despitefully saied they againste him. And as sone as it was day, the Elders of the people, and the highe Priestes and Scribes came together, and led him into their counsaile, sayinge: Art thou very Christe? Tell vs: And he sayde vnto them: if I tell you ye will not beleue me, and if I aske you, you will not aunswere, nor let me go. Hereafter shal the sonne of man sit on the ryght hande of the power of God. Then sayde they all: Arte thou then the sonne of God? He saide, ye saye that I am. And they saide, what nede we of anye further witnes: For we our selues haue hearde of his owne mouth.

Thursedaye before

Easter.

The Epistle.

i. Cor. xi

Thus I warne you of, and commende not that ye come not toguether after a better maner, but after a worse. For fyrste of all when ye come toguether in the congregacion: I heare that there is discentiō emōg you, and I partly beleue it. For there must be sectes emong you, that they which are perfect emong you, may be knowen. When ye come toguether therfore into one place, the lordes supper cannot be eaten, for euery manne beginneth afoze to eate his owne supper. And one is hongrye, and another is droncken. Haue ye not houses to eate and drynke in? Despyse ye the congregacion of God, and shame them that haue not: What shall I saye vnto you: Shall I prayse you: In thys I prayse ye not. That whiche I deliuered vnto you, I receiued of the Lorde. For the Lorde Jesu the same night in which he was betrayed, toke breade: And when he had geuen thanks, he brake it, and saide: Take ye and eate, this is my body, whiche is broken for you. This do ye in the remembraunce of me. After the same maner also he tooke the

the cuppe when supper was doen, sayng: This cuppe is the newe Testament in my bloude. This doe as oft as ye dryncke it, in remembrance of me. For as often as ye shall eat this bread, and dryncke of this cuppe, ye shall shewe the Lordes death til he come. Wherefore whosoever shall eat of this bread, and dryncke of this cuppe of the Lord vnworthely, shall be guiltie of the body and bloude of the Lord. But let a man examine hymselfe, and so let hym eat of the bread, and dryncke of the cuppe. For he that eateth & dryncketh vnworthely, eateth & dryncketh his owne dampnation, because he maketh no difference of the Lordes body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selues, we shoulde not haue been iudged. But when we are iudged of the Lord, we are chastened, that we shoulde not be dampned with the worlde. Wherefore my brethren when ye come together to eat, tary one for another. If any man hunger, let hym eat at home, that ye come not together vnto condemnation. Other thynges will I set in order when I come.

¶ The Gospell.



He whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, sayng. we founde this felowe peruertryng the people, & forbyddyng to paye tribute to Cesar, sayng that he is Christus, a kyng. And Pilate apposed hym, sayng:

Luc. xxiiij.

Art thou the Kyng of the Jewes? he answered hym, & said: thou saiest it. Then said Pilate to the high Priestes and to the people: I fynde no faulte in this manne. And they were the more fierce, sayng: he moueth the people, teachyng throughout al Iury, & began at Galilee, euen to this place. When Pilate heard mencion of Galilee, he asked whether the man were of Galilee. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Hierusalem at that tyme. And when Herode sawe Iesus, he was exceedingly glad, for he was desirous to se him of a long season

h. ii.

because

because he had heard many thinges of him, & he trusted to haue sene some miracles done by him. The he questioned with him many wordes, but he answered him nothing. The high priestes and scribes stode forth, and accused him straightly. And herode with his mē of warre despised him. And when he had mocked him, he arayed him in white clothing, & sēt him againe to Pilate. And the same day Pilate and herode were made frendes together, for before they were at variaunce. And Pilate called together the hyghe priestes, and the rulers, & the people, and said vnto them: ye haue brought thys man vnto me, as one that peruerteth the people: & beholde, I examine him before you, and find no fault in this man, of those thinges wherof ye accuse him, no nor yet herode. For I sent you vnto him, and lo: nothyng worthy of death is done vnto him. I wyll therfore chasten hym, & let him louse. For of necessitie he must haue let one louse to them at that feast. And al the people cried at once, saying: away with him, and deliuer vs Barrabas (which for a certaine insurrection made in the citie, & for a murther, was cast into prisō.) Pilate spake again vnto the willing to let Iesus louse. But they cried, sayng: Crucifie him, crucifie him. He said vnto them the thirde time: what euil hath he done: I find no cause of death in him: I wyll therfore chasten him, and let him go. And they cried with loud voyces, requiring that he might be crucified. And the voyces of them and of the highe priestes preuailed. And Pilate gaue sentence that it shold be as they required, and he let louse vnto them, hym that (for insurrection and murther) was caste into prison, whom they had desired. And he deliuered to them Iesus, to do with him what they would. And as they led him away they caught one Simō of Cirene, coming out of the feld & on him laide they the crosse, that he mighte beare it after Iesus. And there folowed him a greate company of people, and of women, which bewailed & lamented him. But Iesus turned backe vnto theim, & saide: ye daughters of Hierusalē, wepe not for me: but wepe for your selues, and

ues, and for youre children. For beholde, the dayes wyll come, in the whyche they shal say: happy are the barren and the wombes that neuer bare, & the pappes whyche neuer gaue sucke. Then shal they beginne to saye to the mountaynes, fall on vs: & to the hylles couer vs. For if they do this in a grene tre, what shalbe done in the dry? And there were. ii. euil doers led with hym to be slayne: And after that they were come to the place whyche is called Caluerye, there they crucified him, and the euyll doers, one on the ryght hand, and the other on the lefte. Then sayde Iesus: Father forgue them, for they wote not what they do. And they parted his raymēt and cast lottes. and the people stode and behelde. And the rulers mocked him wyth them saying: he saued other men, let him saue him selfe, if he be very Christ the chosen of god. The Souldiers also mocked him, and came and offered him Vineiger, and saide: if thou be the Kinge of Jewes, saue thi self. And a superscription was writtē ouer him with letters of Greke, and Latine, and hebrue: thys is the king of the Jewes. And one of the euil doers whych were hanged, rayled on him, sayinge: if thou be Christe, saue thy selfe and vs. But the other answered & rebuked him, saying: fearest thou not God, scing thou art in the same dampnation: we are righteously punished, for we receue according to our dedes: but thys manne hath done nothing amisse. And he said vnto Iesus, Lorde, remembre me, when thou comest into thy kingdome. And Iesus saide vnto him: Verely I saye vnto the: to daye shalt thou be with me in Paradice. And it was aboute the syrte houre: And there was a darcknes ouer all the earth, vntil the ninth houre: and the Sonne was darkened. And the baile of the temple did rente, euen thorow the midst. And whē Iesus had cryed with a loude voyce, he said: Father into thy handes I commend my spirite. And when he thus had sayd, he gaue vp the gholste. When the Centurion saw what had happened, he glorified God, sayinge: Verely this was a righteous man. And all the people that came toguether to that syghte,

and sawe the thinges which had happened, sinote their brestes and returned. And al his acquaintaunce, and the women that folowed him from Galilee, stode a farre of, beholding these thinges. And behold, there was a man named Ioseph, a counsailloure, and he was a good man and a iust. The same had not consented to the counsaill and dede of theim, whiche was of Aramathia, a citeye of the Jewes, whiche same also wayted for the kingdome of god: he went vnto Pilate, and begged the body of Iesus, and toke it doune, and wrapped it in a linnen cloth, and layed it in a Sepulchre that was hewen in stone, wherin neuer man befoze hadde bene layed. And that day was the preparinge of the Sabboth, and the Sabboth dwe on. The women that folowed after, whiche had come with him from Galilee, behelde the sepulchre, and how his bodye was layde. And they returned and prepared swete odours and oyntmentes. But rested on the Sabboth day, according to the commaundement.

On good Fridaie.

The Collectes.



Almighty GOD, we beseeche the graciously to behold thys thy familye, for the whych our Lord Iesus Christ, was contented to be betraied, and geuen vppe into the handes of wicked men, and to suffer deathe vppon the crosse, who liueth and reigneeth wyth the, and the holpe ghost now and euer. &c.



Almighty and euerlasting God, by whose Spirite the whole bodye of the churche is gouerned and sanctified: receiue oure supplications and prayers, whyche we offer befoze the for all estates of men, in thy holy cōgregation, that euerye member of the same in his vocation and ministerye, may truly & godly serue the: throughe our Lord Iesus Christ.

Merci



Merciful God, who hast made al men, and hastest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be conuerted & liue: haue mercy vpon al Jewes, turkes, infidels, & heritikes, and take fro them al ignoraunce, hardnes of herte, and contempt of thy word: & so fetch them home blessed Lorde, to thy flock, that they may be saued emong the remnaunt of the true Israelites, and be made one folde vnder one shepeheard, Iesus Christ our Lord: who liueth. &c

The Epistle.



The law (which hath but a shadow of good thinges to come, and not the very fashion of thinges them selues) canne neuer wyth those sacrifices, which thei offer yere by yere continually, make the comers therunto perfect. For would not the those sacrifices

Hebre, x.

haue ceased to haue ben offred, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheles, in those Sacrifice is there mencion made of sinnes euery yere. For the bloud of Oxen, and goates can not take away sinnes. Wherefore when he cometh into the worlde, he saith: sacrifice & offeringe thou wouldest not haue, but a body hast thou ordeined me. Burnte offeringes also for sinne hast thou not alowed: Then said I: lo, I am here. In the beginning of the booke it is writte of me, that I shold do thy wil, o God. Aboue when he sayeth. Sacrifice and Offeringe, and burnte Sacrifices, and synne Offerynges, thou wouldeste not haue, neither hast thou alowed theym (whyche yet are Offered by thy lawe) then saide he: Lo, I am here to do thy will O God, he taketh away the firste, to establishe the latter, by the whiche wil, we are made holy, euen by the offeringe of the body of Iesu Christ, once for all.

And euery priest is readye dayly ministringe, and offeringe often times one maner of oblation, whiche can neuer take awaye synnes. But thys manne, after he hath Offered one Sacrifice for sinnes, is sette downe

for euer on the ryght hande of **G O D**, and from hence-
forth, tarieth till his foes be made his fote stole. For
with one offeringe hath he made perfecte for euer, them
that are sanctified. The holy gost him selfe also beareth
vs recorde, euen when he tolde before. This is the testa-
mēt that I wil make vnto them. After those daies (sai-
eth the Lord) I wyll put my lawes in their hertes, & in
their mindes wil I write them, and their synnes and in-
iquities wil I remembre no more. And where remission
of these thinges is, there is no more offering for synnes.
Seyng therfore brethre, that by the meanes of the blou-
de of Iesu, we haue libertye to enter into the holy place,
by the new and liuyng way, which he hath prepared for
vs, through the Gaile, (that is to say) by his fleshe: and
seyng also, that we haue an high priest which is ruler o-
uer the house of God, let vs draw nigh with a true hert,
in a sure faith, sprinkled in our hertes from an euil con-
science, and washed in our bodyes with pure water. Let
vs kepe the profession of our hope, without wauering,
(for he is faithfull that promised) and let vs cōsider one
another, to thentent that we maye prouoke vnto loue, &
to good worckes, not forsakynge the felowshyppe that
we haue emong our selues, as the maner of some is: but
let vs exhorde one another, and that so muche the more,
because ye se that the day draweth nigh.

¶ The Gospel.

10, xviij.



When Iesus hadde spoken these wordes, he
went forth with his disciples, ouer the
broke Cedron, where was a garden, into
e which he the entred with his disciples.
Judas also which betrayed him knewe
the place, for Iesus oft times resorted thi-
ther with his disciples. Judas then (after he had recei-
ued a band of mē & ministers of the high priestes & Pha-
riseis) came thether with Lanternes, and firebrandes,
& weapons. And Iesus knowing al thinges that should
come on him, went forth, and sayde vnto them: whom
seke ye? They answered him: Iesus of Nazareth. Iesus
saide

saide vnto them, I am he. Judas also whiche betrayed
hym, stode wyth them. As sone then as he had sayd vnto
them, I am he, they went backward, & fel to the ground.
Then asked he them againe: whom seke ye? They said:
Jesus of Nazareth. Jesus aunswered: I haue told you,
that I am he. If ye seke me therfore, lette these go their
way: that the saying might be fulfilled which he spake
Of the which thou gauest me, haue I not lost one. Then
Simon Peter hauynge a swoorde, drew it, and smote
the highe Priestes seruaunt, and cutte of his right eare.
The seruautes name was Malchus. Therfore saith
Jesus vnto Peter, putte vp thy swoorde into the sheathe:
Shall I not dryncke of the cup whiche my father hath
geuen me? Then the company, & the capitaine, and the
ministers of the Jewes, toke Jesus and bound him, and
ledde him a waye to Annas firste: for he was Father in
lawe to Caiphas, which was the highe Priest, the same
yere. Caiphas was he that gaue counsaile to the Jewes
that it was expediēt that one mā should dye for the peo-
ple. And Simon Peter followed Jesus, and so did ano-
ther disciple: that disciple was knowē to the high priest
and wente in with Jesus vnto the Palaice of the hyghe
Prieste. But Peter stode at the doore wythoute. Then
went out that other disciple (which was knowne to the
highe Prieste) and spake to the Damosell that kept the
doore, and brought in Peter. Then sayde the Damosel
that kepte the doore vnto Peter: Art not thou also one
of this mans disciples? He sayde: I am not. The seruā-
tes and ministers stode there, whiche had made a fire of
coles: for it was colde, and they warmed the selues. Pe-
ter also stode amonge them, & warmed him selfe. The
high priest then asked Jesus of his disciples, & of his do-
ctrine. Jesus answered him: I spake opely in the world
I euer taught in the Synagoge, and in the temple, whe-
ther all the Jewes haue resorted, and in secrete haue I
sayd nothyng. why askest thou me? Aske them whiche
heard me, what I saide vnto them. Behold they can tel
what I said. Whē he had thus spokē, one of 8 ministers
whiche

whiche stode by, smote Iesus on the face, sayng: Answerest thou the high Priest so: Iesus answered hym: If I haue euil spoken, beare witnes of the euil: but if I haue wel spoken, why smitest thou me: And Annas sent hym bounde vnto Caiphas the highe Priest. Simon Peter stode and warmed hym selfe. Then said they vnto hym: Art not thou also one of his disciples: he denied it, & said I am not. One of the seruantes of the highe Priestes (his colyn whose eare Peter smote of) said vnto him: did not I see the in the garden with hym: Peter therfore denied againe: & immediately the Cocke crewe. Then led they Iesus from Caiphas into the halle of iudgement. It was in the moynyng, and they theim selues went not into the iudgement halle, least thei should be defiled, but that thei might eate the Passeouer. Pilate then wēt out to them, and saied: what accusacion bryng you against this man. They answered and saied vnto hym: If he were not an euil doer, we would not haue deliuered him vnto the. Then said Pilate vnto them: Take ye him and Iudge hym after your awne lawe. The Jewes therfore saied vnto hym: It is not lawfull for vs to put any man to deathe: that the wordes of Iesus might be fulfilled, whiche he spake, signifiyng what death he shoulde dye: Then Pilate entred into the iudgement halle againe, & called Iesus, and saied vnto hym: Art thou the Kyng of the Jewes: Iesus answered: Saiest thou that of thy selfe, or did other tel it the of me: Pilate answered: Am I a Jewe: thynne awne naciō and high Priestes haue deliuered the vnto me: what hast thou doen: Iesus answered: My kingdome is not of this world, if my kyngdom were of this world, the would my ministers surely fight that I should not be deliuered to the Jewes: but nowe is my kyngdome not from hence. Pilate therfore said vnto hym: Art thou a kyng then: Iesus answered: Thou saiest that I am a Kyng. For this cause was I borne, and for this cause came I into the world, that I should beare witnes vnto the truth. And al that are of the truth, heare my voice. Pilate said vnto him: what thyng is truth: And

And when he had saide this, he went out agayne vnto
the Jewes, and sayde vnto theym. I fynde in hym no
ruse at all: ye haue a custome that I should deliuer you
ne louse at Easter: : wyll ye that I louse vnto you the
ing of the Jewes: Then cried they all agayne, sayinge:
not him, but Barrabas. The same Barrabas was a
murtherer. Then Pilate toke Iesus therfore, and scour-
ged him. And the souldiers wounde a crowne of thor-
nes and put it on his head. And they did on him a pur-
ple garment, and came vnto him and saide: Haile kinge
of the Jewes, & they smote him on the face. Pilate went
forth agayne, and saide vnto them: behold, I bring him
forth to you, that ye maye knowe that I finde no faulte
in him. Then came Iesus forth, wearinge a crowne of
thorne, and a robe of purple. And he saide vnto them,
beholde the manne. When the Priestes therefore sawe
him, they cried, crucifye him, crucifye him. Pilate saide
vnto them, take ye him and crucifye him, for I fynde no
cause in him. The Jewes answered him: we haue a law
and by our law he ought to die, bicause he made him self
the Sonne of God. When Pilate hearde that saying, he
was the more afrayed, and went agayne into the iudge-
ment Halle, and saide vnto Iesus: whence arte thou?
But Iesus gaue him no answer. Then said Pilate vn-
to him: Speakest thou not vnto me: Knowest thou not
that I haue power to crucifie the, & haue power to louse
the: Iesus answered: thou couldest haue no power at al
against me, except it were geuen the frō aboue. Therefore
he that deliuered me vnto the, hath the more sinne: & frō
thēceforth sought Pilate meanes to louse him. But the
Jues cried, saying: if thou let him go, thou art not Ce-
sars frende, for who so euer maketh him selfe a kinge, is
against Cesar. When Pilate hearde that sayinge, he
brought Iesus forth, and sate downe to geue sentence in
a place that is called the Pauement, but in the hebreue
tongue Gabbatha. It was the preparing day of Easter
about the sixte houre. And he saide vnto the Jewes, be-
hold your king. Thei cried, sayēg: away with him, away
with

whiche stode by, smote Iesus on the face, sayng: Answerest thou the high Priest so? Iesus answered hym: If I haue euil spoken, beare witnes of the euil: but if I haue wel spoken, why smitest thou me? And Annas sent hym bounde vnto Caiphas the highe Priest. Simon Peter stode and warmed hym selfe. Then said they vnto hym: Art not thou also one of his disciples? He denied it, & said I am not. One of the seruantes of the highe Priestes (his colyn whose eare Peter smote of) said vnto him: did not I see the in the garden with hym? Peter therfore denied againe: & immediately the Cocke crewe. Then led they Iesus from Caiphas into the halle of iudgement. It was in the mornynge, and they theim selues went not into the iudgement halle, least thei should be defiled, but that thei might eate the Passeouer. Pilate then wēt out to them, and saied: what accusacion bryng you against this man. They answered and saied vnto hym: If he were not an euil doer, we would not haue deliuered him vnto the. Then said Pilate vnto them: Take ye him and Iudge hym after your awne lawe. The Jewes therfore saied vnto hym: It is not lawfull for vs to put any man to deathe: that the wordes of Iesus might be fulfilled, whiche he spake, signifyng what death he shoulde dye. Then Pilate entred into the iudgement halle againe, & called Iesus, and saied vnto hym: Art thou the Kyng of the Jewes? Iesus answered: Saiest thou that of thy selfe, or did other tel it the of me? Pilate answered: Am I a Jewe: thynne awne naciō and high Priestes haue deliuered the vnto me: what hast thou doen? Iesus answered: My kingdome is not of this world, if my kyngdom were of this world, the would my ministers surely fight that I should not be deliuered to the Jewes: but nowe is my kyngdome not from hence. Pilate therfore said vnto hym: Art thou a kyng then? Iesus answered: Thou saiest that I am a Kyng. For this cause was I borne, and for this cause came I into the world, that I should beare witnes vnto the truth. And al that are of the truth, heare my voice. Pilate said vnto him: what thyng is truth?

And

And when he had saide this, he went out agayne vnto the Jewes, and sayde vnto theym. I fynde in hym no cause at all: ye haue a custome that I should deliuer you one louse at Easter: : wyll ye that I louse vnto you the king of the Jewes: Then cried they all againe, sayinge: not him, but Barrabas. The same Barrabas was a murtherer. Then Pilate toke Iesus therfore, and scourged him. And the souldiers wounde a crowne of thornes and put it on his head. And they did on him a purple garment, and came vnto him and saide: Haile kinge of the Jewes, & they smote him on the face. Pilate went forth againe, and saide vnto them: behold, I bring him forth to you, that ye maye knowe that I finde no faulte in him. Then came Iesus forth, wearinge a crowne of thorne, and a robe of purple. And he saide vnto them, beholde the manne. When the Priestes therefore sawe him, they cried, crucifye him, crucifye him. Pilate saide vnto them, take ye him and crucifye him, for I fynde no cause in him. The Jewes answered him: we haue a law and by our law he ought to die, bicause he made him self the Sonne of God. When Pilate hearde that saying, he was the more afrayed, and went againe into the iudgement Halle, and saide vnto Iesus: whence arte thou? But Iesus gaue him no answer. Then said Pilate vnto him: Speakest thou not vnto me? Knowest thou not that I haue power to crucifie the, & haue power to louse the? Iesus answered: thou couldest haue no power at all against me, except it were geuen the frō aboue. Therefore he that deliuered me vnto the, hath the more sinne: & frō thēceforth sought Pilate meanes to louse him. But the Iues cried, saying: if thou let him go, thou art not Cæsars frende, for who so euer maketh him selfe a kinge, is againste Cesar. When Pilate hearde that sayinge, he brought Iesus forth, and sate downe to geue sentence in a place that is called the Pauement, but in the Hebrue tongue Gabbatha. It was the preparing day of Easter about the sixte houre. And he saide vnto the Jewes, behold your king. Thei cried, sayēg: awai with him, awai with
with

with him, crucify him. Pilate sayeth vnto them: Shall I crucify your kinge: The hyghe Priestes answered, we haue no king but Cesar. Then deliuered he him to them to be crucified. And they toke Iesus and led him away. And he bare his crosse & went forth into a place, whiche is called the place of dead mennes sculles: but in Hebrue Golgotha, wher they crucified him, and two other with him: On either side one, and Iesus in the middest. And Pilate wrote a title, and putte it vpon the crosse. The writynge was, Iesus of Nazareth kynge of the Jewes. This title redde many of the Jewes: for the place wher Iesus was crucified, was neare to the cite. And it was writtē in Hebrue, Greke, and Latin. The said the highe priestes of the Iues to Pilate: write not king of the Jewes, but that he sayde, I am kynge of the Jewes. Pilate answered: what I haue written, that I haue written. Then the souldiers when they had crucified Iesus toke his garinets, & made. iiii. partes, to euery souldier a parte, & also his coate. The coate was without seame wrought vpon throughout: they sayd therfore emonge the selues: let vs not deuide it, but cast lottes for it, who shal haue it. That the scripture might be fulfilled, sayēg they haue parted my rayment emong them, and for my coate, did they cast lottes. And the souldiers did suche thinges in dede. There stode by the crosse of Iesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalen. When Iesus therfore saw his mother, and the disciple whom he loued, standinge, he sayth vnto his mother: woman, beholde thy Sonne, Then saide he to the disciple: beholde thy mother. And from that hour the disciple toke her for his owne. After these thynge, Iesus knowynge that all thynge were now perfourmed, that the scripture myght be fulfilled he sayeth: I thyrste. So there stode a vessell by full of vineiger, therfore they filled a sponge with vineiger, and wound it about with flope, and put it to hys mouth. Asone as Iesus then receyued of the vineiger, he sayde: it is finished, and bowed his head, & gaue vp the ghoſte.

The

The Jewes therfore, because it was the preparing of the Sabbath, that the bodies shoulde not remaine vpon the crosse on the Sabbath daie (for that Sabbath day was an high day) besought Pilate, that their legges might be broken, & that they might be take doune. Then came the souldiours and brake the legges of the first, & of the other whiche was crucified with hym. But when they came to Jesus, & sawe that he was ded alreedy, they brake not his legges. But one of the souldiours with a speare thruste hym into the side, and furthwith there came out bloud and water. And he that sawe it bare recorde, & his recorde is true. And he knoweth that he saith true, that ye might beleue also. For these thynges were doen, that the scripture shoulde be fulfilled: ye shal not breake a bone of him. And again another scripture saith: they shal loke vpon hym, whom they haue perced. After this Ioseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he mighte take doune the body of Jesus. And Pilate gaue hym licence: he came therfore and toke the body of Jesus. And there came also Nicodemus (whiche at the begynnyng came to Jesus by night) and brought of Mirre and Aloes mingled together about an hundred pounce weighte. Then toke they the body of Jesus, and wounde it in linnen clothes, with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a gardeine, and in the gardeine a newe Sepulchre, wherin was neuer man laide, there laide they Jesus therfore because of the preparyng of the Sabbath of the Jewes, for the Sepulchre was nighe at hande.

Easter euen.

The Epistle.



It is better (if the wil of god be so) that ye suffer i. Peter. iij.
for welle doing then for euell doing, forasmuche
as Christ hath ones suffered for Sinnes, the iust
for the vniust, to bryng vs to God: & was killed

I. i.

as

as pertaininge to the fleshe, but was quickened in the Spirite. In whiche Spirite he also went and preched to the spirites that were in prison, whiche somtyme had bene disobedient, when the longe sufferynge of God was ones looked for in the daies of Noe, while the Arke was a preparynge, wherin a fewe, that is to say eyght Soules were saued by the water, lyke as Baptisme also now sa- ueth vs: not the puttyng away of the filthe of the fleshe, but in that a good Conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angelles powers, and might subdued vnto him.

The Gospel.

Mat. xxvij



When the euen was come, there came a ri- che man of Aramathia, named Ioseph, whiche also was Iesus disciple, he went vnto Pilate, and begged the body of Je- sus. Then Pilate commaunded the bo- dy to be deliuered. And when Ioseph had taken the bodye, he wrapped it in a cleane linnen clothe, and laied it in hys newe tombe whi che he had hewen out, euen in the rocke, and rolled a gre- ate Stone to the doore of the Sepulchre, and depar- ted. And there was Mary Magdalene and the other Mary sittynge ouer against the sepulchre. The next daie that foloweth the day of preparynge, the high priestes, & Pharisies came together vnto Pilate saieng: Sir, we re- membre that this deceiuer saied while he was yet alpye After thre daies I wil rise againe. Commaunde therfo- re, that the sepulchre be made sure, vntill the thirde daie least his disciples come, and stele him away, and saie vn- to the people he is risen from the deade. And the last er- rour shalbe worse then the firste. Pilat saide vnto theym: ye haue a watche, go your way, make it as sure as ye can So they went and made the sepulcre sure with the wat- chemen, and sealed the stone.

Easter Daie.

At

At Mornynge praiser, in stede of the psalme, O come let vs vs. etc.
these Anthemes shalbe song, or sayde.



Christ rising again from the ded, now dieth not: deth from hencefurth hath no power vpon him for in that he died, he died but once to put away synne: but in that he liueth, he liueth vnto God. And so likewise accompt your selues deadd vnto synne, but liuyng vnto god in Christ Iesus our Lorde, Amen.



Christe is risen againe the first frutes of theym that slepe, for seying that by man came death, by man also cometh the resurrection of the dead for as by Adam al men doe die, so by Christe all men shalbe restored to lyfe.

The Collecte



Almighty god, which through thy only begotten sonne Iesus christ, haste ouercome deth, & opened vnto vs the gate of euerlastyng life, we humbly beseeche the, that as by thy speciall grace preuentynge vs, thou dost put in our myndes, good desires, so by thy continual helpe, wee may bryng the same to good effecte, through Iesus Christ our Lorde, who liueth. etc.

The Epistle.



If ye be risen again with Christ, seke those thinges, which are aboue, wher Christ sitteth on the right hande of God. Set your affection on heauenly thynges, and not on earthy thinges. For ye are dead, and your life is hid with Christ in god. when soeuer Christ (whiche is our life) shal shewe himself, then shal ye also appere with him in glory. Mortify therefore your earthy meembres, fornicatio, vncleannes, vnnatural lust, euil concupiscence, and couetousnes, whiche is worshippynge of ydols, for whiche thynges sake, the wrathe of God vseth to come on the children of vnbelyefe, among whome, ye walked somtime, when ye liued in them.

Collos. iii.

The Gospel.



The first day of the sabbothes came Mary Magdalene early (when it was yet darke,) vnto the sepulchre, and sawe the stone taken away from the grate. Then shee ran, and came to Symon

Ihon. xx.

J. ii.

Peter

Peter, and to the other disciple, whome Jesus loued, and saith vnto them: thei haue taken away the Lorde out of the graue, and we cannot tel where they haue laid him. Peter therefore went furthe and that other disciple, and came vnto the Sepulchre, thei ranne both together, and that other disciple did out run Peter, & came firste to the sepulchre. And when he had stouped doune, he sawe the linnen clothes lieng, yet wēt they not in. Then came Simon Peter folowynge hym, and went into the sepulchre, and sawe the linnen clothes lie, & the napkyn that was about his heade, not lieng with the linnen clothes, but wrapped toguether in a place by it selfe. Then wente in also that other disciple, whiche came first to the sepulchre and he sawe and beleued. For as yet they knewe not the scripture, that he shoulde rylse againe from death. Then the disciples wente againe to their owne home.

¶ Mondae in Easter weke.

¶ The Collect.

Almighty God, whiche through thy only begotten sonne Jesus Christe, haste overcome death, and opened vnto vs, the gate of euerlastyng lyfe. we humbly beseeche thee, that as by thy especiall grace preuentynge vs, thou doest put in our mindes good desires, so by thy continuall helpe, we may bring the same to good effect: through Jesus christ our lord, who. &c.

¶ The Epistle.

Actes. x.



Peter opened his mouthe, and saide of a truthe I perceiue that there is no respect of persons with god, but in al people, he that feareth hym, & worketh rightuousnes is accepted with hym. ye know the preachynge that God sente vnto the chidren of Israell, preachynge peace by Jesus Christe, whyche is LORD ouer all thynges: whiche preachynge was published thorowe oute all Iurie, and beganne at Galilee, after the Baptisme

ptisme which Iohn preached) how God anointed Jesus of Nazareth with the holy ghost, and with power. whiche Jesus, went about doyng good, and healyng al that were oppressed of the deuyl, for God was with him. And we are witnesses of al thynges, whiche he did in the land of the Jewes, and at Jerusalem, whom thei slue, and hanged on tre: him God raised vp the thirde day, and shewed him opely, not to all the people, but to vs witnesses, chose before of God for the same entent, whiche didde eate, and drinke with him, after he arose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he whiche was ordeined of God, to be the iudge of the quicke and the deade. To him giue al the Prophe-
tes witness, that throughe his name, whosoever beleueth in him, shal haue remission of their synnes.

CThe Gospel.



Behold. ii. of the disciples, went that same day to a toun called Emaus, which was from Jerusalem about. iiii. score furlonges, and they talked togue-
ther and reasoned, Jesus him selfe drew nere, and went with them. But their eyes were holden that they should not know him, And he sayde vnto them what maner of communications are these that ye haue one to another, as yee walke and are sadde: And the one of them whose name was Cleophas, answered, and said vnto him. Art thou only a straunger in Jerusalem, and hast not knowen the thinges which haue chaunced ther in these daies: he saide vnto them. what thinges: And they saide vnto him: Of Jesus of Nazareth, which was a prophet mighty in dede, and worde before God, and al the people, and how the hie priestes and our rulers, deli-
uered him to be condemned to deth, and haue crucified him: but we trusted that it had ben he, whiche shold haue redeemed Israel. And as touching al these thinges, to dai is euen the thirde day, that they ware done. yea, and cer-
J. iiii. teine

te in women also of our company made vs astonied, whiche came earely vnto the Sepulchre, and founde not hys bodye, and came, saieng that thei hadde sene a vision of Angelles, whiche saide that he was alpye. And certein of them whiche were with vs, went to the sepulchre, and founde it euen so as the women had saide, But him they sawe not. And hee sayde vnto theim. O fooles, and slowe of hart to beleue, al that the pꝛophetes, haue spoken. Ought not Christ to haue suffred these thinges and to entre into his glory: And he began at Moses, and all the pꝛophetes, and interpreted vnto theym in al scriptures, whiche were written of him. And thei dꝛue nigh vnto the tounne whiche they went vnto. And he made as though he wolde haue gone further. And thei constreined him saieng: abide with vs for it drawethe towardes night, and the daie is farre passed. And he went in to tarry with theym. And it came to passe, as hee sate at meate with them, he toke bread, & blessed it, and brake, and gaue to them. And their eies ware opened, and they knewe hym, and he vanished out of their sighte. And they sayde betwene themselues, did not our hertes burne within vs while hee talked with vs by the waye, and opened to vs the scriptures: And they rose, by the same houre, and returned to Jerusalem, and founde the elenen gathered together, and them that ware with them, saieng: the lord is risen in dede, and hath appered to Symon. And they tolde what thynges wer done in the waie, and how they knewe him in breakyng of breade.

Tuesedaye in Easter weke.

¶ The Collecte

A mighty father, whiche hast geuen thy onely sonne to die for our synnes, and to rise again for our iustification, Graunt vs, so to put away the leauen of malice, and wickednes that we maye alway serue the in purenes of liuing, and truthe, thorow Jesus Christ our Lorde.

The



Ye men and brethren, children of the generation of Abraham, & whosoever among you feareth God: to you is this worde of saluation sent. For the enhabitors of Jerusalem, and their Rulers, because they knewe him not, nor yet the voices of the Prophetes, which are red euery Sabboth day, thei haue fulfilled them in condempnyng hym. And when thei founde no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled al that were written of him, thei toke him doune from the tre, and put him in a sepulcre: but god raised him again from deth the. iij. day, and he was sene many daies of them whiche wente with him, from Galiley to Jerusalem, whiche are witnesses vnto the people. And we declare vnto you, howe that the promise whiche was made vnto the Fathers, GOD hath fulfilled vnto their children, (euen vnto vs) in that he raised vp Iesus againe, euen as it is written in the. ii. Psalme: Thou art my sonne, this daye haue I begotten the. As concernyng that hee raised him vp from death, nowe no more to returne to corruption, he saide on this wise, the holy promises made to Dauid, wil I geue faithfully vnto you, wherefore he saith also in an other place: Thou shalt not suffer thyne holy to se corruption. For Dauid after that he had in his time fulfilled the will of God, fel on slepe, and was laid vnto his fathers, and saw corruption, but he whome god raised againe, saw no corruption. Be it knowen vnto you therfore, ye men and brethren, that throughe this man, is preached vnto you forgiveness of sinne, and that by him all that beleue, are iustified from al thynges, from whiche ye coulde not be iustified by the lawe of Moyses. Beware therfore, least that fall on you, whiche is spoken of, in the prophetes: behold ye despisers, and wonder, and perishe ye. For I do a worke in your daies, which ye shal not beleue, though a man declare it vnto you.

The Gospel.

Iesus



Iesus stode in the middes of hys Disciples, and saide vnto them: Peace be vnto you: it is I feare not. But they were abashed, and afraied, and supposed that they had sene a spirit. And he saide vnto them: why are ye troubled, and why do thoughtes aryle in your hartes: Beholde my handes, and my fete, that it is euen I my selfe, handle me and se, for a spirit hath no fleshe and bones, as ye see me haue. And when he had thus spoken, he showed them his handes, and his fete. And while they yet beleued not for ioy, and wondered, he saide vnto them: haue ye here any meate: And they offred him a pece of a broyled fishe, and of an hony combe. And he tooke it, and did eate before them. And he said vnto them, these are the wordes which I spake vnto you while I was yet with you, that al must nedes be fulfilled which wer written of me in the law of Moles, and in the prophetes, and in the psalmes. Then opened hee their wittes, that they might vnderstande the scriptures, and saide vnto them thus it is written, and thus it behoued Christe to suffer, and to rise againe from deathe the thirde daie, and that repentance, and remission of sinnes, should be preached in his name among al nations, and must begin at Jerusalem. And ye are witnessses of these thinges.

I The. i. Sondaie after

Easter.

IThe Collect.

Almighty God. &c. As at the Communion on Easter daie.

IThe Epistle.

1 Ihon. v.



A that is borne of GOD, ouercommeth the worlde, and this is the victory that ouercometh the worlde, euen our Faith. who is hee that ouercometh the worlde, but he that beleueth that Iesus is the sonne of God: This Iesus christ is he that came by water and bloude, not by water only, but by water and bloudde. And it is the spirit
rite

rite that beareth witnesse, because the Spirite is truthe. For there are thre which beare recorde in heauen, the father, the worde and the holy Ghoste, and these thre are one. And ther are thre whiche beare recorde in earth, the spirite and water and bloudde, and these thre are one. If we receiue the witnes of men, the witnes of god is greater. For this is the witnes of God that is greter, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnesse in himself. He that beleueth not God hath made him a lier, because he beleueth not the recorde that God gaue of his Sonne. And this is the record, how that God hath geuen vnto vs eternal life, and this life is in his sonne. He that hath the sonne hath life and he that hath not the sonne of God hath not life.

¶ The Gospel.



In the same day at night whiche was the first Ihon. xx. daye of the Sabbathes, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Jesus, and stode in the middes, and sayde vnto them. Peace be vnto you. And when he had so said, he shewed vnto them his handes and his side. Then ware the disciples gladde, when they saw the lord. Then saide Jesus to theym againe: peace be vnto you, As my father sent me, euen so sende I you also. And when he hadde said these woordes he breathed on them and saide vnto them, receiue ye the holy Ghost. whoso- euers synnes ye remit, they are remitted vnto them. And whoso euers synnes ye reteine thei are retained.

¶ The seconde Sondate.

¶ The Collect.



Almighty GOD, whiche haste geuen thy holye Sonne to bee vnto vs bothe a Sacrifice for synne, and also an ensample of Godly life: geue vs the grace that we may alwayes most thanckefully receiue that his inestimable

inable benefite and also dayly endeuour our selues to folowe the blessed steppes of his most holy life.

¶ The Epistle.

1. Peter. ij.



This is thanke worthy, if a man for conscience towarde God endure grieve, and suffer wrong vnderferued. For what praise is it if when ye be buffeted for your faultes, ye take it patiently. But and if when ye do wel, ye suffer wrong and take it patiently, then is there thanke with God. For herunto verily were yee called. For Christ also suffred for vs, leuyng vs an example that yee sholde folow his steppes, whiche did no sinne neither was there guile founde in his mouth, whiche when he was reuiled, reuiled not again: when he suffred, he thretened not, but committed the vengeaunce to hym that iudgeth rightuously. which his owne selfe bare our sinnes in his body on the tre, that we beyng deliuered fro sinne, shold liue vnto rightuousnes. By whose stripes ye were healed. For ye were as shepe going astray: but are now turned vnto the shepheard, & Bishop of your soules.

¶ The Gospell.

Ihon. x.



Christe saide to his Disciples, I am the good shepheard, a good shepheard giueth his life for his shepe. An hired seruaunte, and he whiche is not the shepheard, (neyther the shepe are his owne) seeth the wolfe comynng, and leaueth the shepe and flieth and the woulfe catcheth, and scattreth the shepe. The hired seruaunt flieth because he is an hired Seruaunte, and careth not for the shepe. I am the good shepheard, and knowe my shepe, and am knowen of myne. As my father knoweth mee, euen so knowe I also my father. And I geue my lyfe for the shepe, and other shepe I haue, whiche are not of thys folde. Them also must I bryng, and they shall heare my voice, and there shalbe one folde, and one shepheard.

¶ The thride Sondaie.

The

¶ The Collect.



Almighty God, whiche shewest to al men that be in errour, the light of thy truth, to the intent that thei may returne unto the waie of rightuousnes Graunt vnto al them that be admitted into the felowship of christes religiō, that thei may eschew those thinges that be contrarpe to their profession, and folowe al such ethinges as be agreable to the same, through our Lorde Jesus Chryst.

¶ The Epistle.



Verely beloued I beseeche you as straungers, and pilgrimes absteyne from fleshely lustes, i. Peter. ij. whiche fight against the soule, and se that ye haue honest conuersation among the Gentiles, that where as thei backbite you as euell doers they may see your good workes, and praise god in the daie of visitacion. Submit your selues therfore to all maner of men for the lordes sake, whether it be vnto the Kyng, as vnto the chief hed, either vnto rulers, as vnto theim that are sent of him, for the punishmente of euell doers, but for the laude of them that do wel. For so is the will of GOD, that with well doyng, ye may stoppe the mouthes of foolish, and ignorant men, as free, and not as hauyng the libertie for the cloke of maliciousnes, but euen as the seruautes of GOD. Honour all men, loue brotherly felowship, feare God, honour the Kyng.

¶ The Gospel.



Jesus said to his disciples: After a while ye Iohn. xvi. shall not se me, and againe after a while ye shall se me, for I go to the father. Then said some of his disciples, betwene theim selues what is this that he saith vnto vs: After a while ye shall not se me, and againe after a while ye shall se me, and that I go to the father. They saie therfore, what is this that he saith after a while: we cannot tel what he saith. Jesus perceiued that they woulde aske him, and saide vnto them: ye enquire of this betwene your selues, because I saide after a while ye shall not se me, and againe after a while ye shall se me. Verely,

berely I say vnto you, ye shal wepe and lament, but contrariwise the worlde shal reioyce. Ye shal sorow, but your sorowe shalbe turned to ioy. A woman when she trauaileth hath sorowe because her houre is come. But as soon as she is deliuered of the childe, shee remembreth nomore the anguise, for ioy that a man is borne into the worlde. And ye now therfore haue sorowe, but I wil se you againe, and your hartes shal reioyce, and your ioye shal no man take from you.

The.iii. Sondaie.

The Collect.



Almighty God, whiche dost make the mindes of all faithfull menne, to be of one wil, graunt vnto thy people, that they may loue the thyng which thou commaundest, and desire that which thou dost promise, that among the sondry, and manifolde chaunges, of the worlde, our hartes may surely ther be fixed wher as true ioyes are to be found, through christ. &c.

The Epistle.

Iames. i



Every good gift, and every perfect gift, is from aboue, and commeth doune from the father of lightes, in whome is no variable nes, neither shadowe of chaunge. Of hys owne wil begatte he vs, with the worde of truthe, that we shoulde be the first fructes of his creatures. wherfore deare brethren, let every man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is rightuous before God. wherfore laie apart all filthines, and superfluitie of malicioulnes, and receiue with mekenes the word that is graffed in you, whiche is able to saue your soules.

The Gospel.

Iohn. xvi.



Iesus sayde vnto his Disciples, now I go my way to him that sente mee, and none of you asketh me whether I go: but because I haue said suche thynges vnto you, your hartes are fulle of

of sorowe. Nevertheless, I tell you the truthe, it is expedient for you, that I go awaie. For if I go not awaie, that comforter wil not come vnto you. But if I depart, I wil sende hym vnto you. And when he is come, he will rebuke the worlde of synne, and of righteousnesse, and of iudgement. Of synne, because they beleue not on me. Of righteousnesse, because I go to my father, and ye shal se me no more. Of iudgement, because the prince of this world is iudged al redy. I haue yet many thynges to saie vnto you, but ye cannot beare them awaie now. Howbeit, when he is come (whiche is the spirite of truthe) he will leade you into all truthe. He shall not speake of hymself, but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shall glorifie me, for he shall receiue of myne, and shall shewe vnto you. All thynges that the father hath, are myne, therefore said I vnto you, that he shall take of myne, and shewe vnto you

The. v. Sondaie.

¶ The Collect.

Lorde, from whom all good thynges dooe come, graunt vs thy humble seruauntes, that by thy holy inspiraciō, we maie thynke those thynges, that bee good, and by thy mercifull guidyng, maie performe the same, through our lord Jesus Christ. Amen.

¶ The Epistle.



¶ That ye be doers of the worde, and not hearers onely, deceiuyng your awne selues. For if any man heare the worde, & declareth not the same by his workes, he is like vnto a mā beholdyng his bodily face in a glasse. For as sone as he hath loked on hymself, he goeth his waie, and forgetteth immediatly, what his fashion was. But who so looketh in the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his deede. If any man among you, seme to bee deuoute, and refraineth not his

James. i.
K. i. tongue

tongue, but deceiueth his awne hart, this mannes deuotion is in vaine. Pure deuotion, and vndefiled before God the father, is this: to visite the fatherlesse & widowes in their aduersitie, & to kepe himself vnspotted of the world

The Gospell.

Ihon. xvi.



Verely, verely, I say vnto you, whatsoeuer ye aske the father in my name, he will geue it you. He therto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maie bee full. These thynges haue I spokē vnto you by prouerbes. The tyme will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainly, from my father. At that daie shall ye aske in my name. And I saie not vnto you, that I will speake vnto my father for you. For the father himself loueth you, because ye haue loued me, and haue beleued, that I came out frō God. I went out from the father, and came into the worlde. Again, I leaue the worlde, & go to the father. His disciples saied vnto hym. Lo, now thou talkest plainly, and speakest no prouerbe. Now are wee sure, that thou knowest all thynges, and nede st not that any man should aske thee any question, therfore beleue we, that thou camest frō God. Jesus answered thē, now ye do beleue, behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his awne, and shall leaue me alone. And yet am I not alone, for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace for in the worlde shall ye haue tribulacion. But bee of good chere, I haue overcome the worlde.

Ascencion daie.

The Collect.

Grant wee beseeche thee almightie God, that like as wee dooe beleue thy onely begotten sonne our Lorde, to haue ascended into the heauens: so wee maie also in harte and mynde thether ascende, and with him continually dwell.

The

The Epistle.



Actes.i.

In the former treatise (dere Theophilus) we haue spoken of all that Iesus beganne to do, and teache, vntill the daie in whiche he was taken vp, after that he (throughe the holy gost) had geue cōmaundements vnto the apostles, whō he had chosen: to whom also he shewed hymself a liue after his Passiō (and that by many tokēs) apperyng vnto theim fourtie daies, and speakyng of the Kyngdome of God, and gathered them together, and commaunded theim, that thei should not depart from Hierusalem, but to waite for the promise of the father, wherof (saith he) ye haue hearde of me. For Ihon, truelye Baptised with water, but ye shalbe Baptised with the holy ghoſt, after these fewe daies. When thei therfore wer come together thei asked of hym, sayng: Lorde wilt thou at this tyme, restore again the Kyngdom of Israell: And he said vnto theim, it is not for you to knowe the times, or the seasons, whiche the father hath putte in his awne power. But ye shall receiue power, after the holy ghoſte is come vpon you, and ye shalbee witnesses vnto me, not onely in Hierusalem, but also in all Jewrie, and in all Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while thei behelde, he was taken vp on high, and a cloude receiued hym vp, out of their sight. And while thei looked stedfastly, vp toward heauen as he went, behold twoo men stode by them, in white apparell, whiche also saied, ye men of Galiley, why stande ye gaspyng vp into heauen: This same Iesus, whiche is taken vp frō you into heauen, shal so come, euen as ye haue seen hym go into heauen.

The Gospell.



Iesus appered vnto the .xi. as thei sat at meate, and cast in their tethe, their vnbeleue, and hardnesse of harte, because thei beleued not theim, whiche had seen that he was risen again from the dead. And he saied vnto theim, go ye into all the worlde, and Preache the Gospell to all creatures, he that beleueth,

Mar.xvi.

K.ii.

and

and is Baptised, shall be saved. But he that beleeueth not, shall be damned. And these tokens shall followe the that beleue. In my name they shall cast out deuilles, they shall speake with newe tongues, they shall drie awaie serpentes. And if they drinke any deadly thyng, it shall not hurt them. They shall laie their handes on the sicke, and they shall recouer. So then, when the Lorde had spoken vnto them, he was receiued into heauen, and is on the righte hande of God. And they went furthe, and preached euery where. The Lorde workyng with them, and confirming the worde with miracles, folowynge.

The Sonday after

the Ascencion daie.

The Collect.

GOD the Kyng of glorie, whiche haste exalted thyne onely sonne Iesus Christe, with greate triumph, vnto thy kingdome in heauen, we beseeche thee leaue vs not comfortlesse, but sende to vs thyne holy ghost, to comfort vs, and exalt vs to the same place, whether our sauour Christe is gone before, who liueth and reigneth. &c.

The Epistle.

i. Peter. iiii

The ende of all thynges is at hande. Be ye therefore sober, and watche vnto prayer, but aboute al thynges, haue feruent loue among your selues, for loue shall couer the multitude of synnes. Bee ye herbourous one to another without grudgyng. As euery manne hath receiued the gifte, even so minister the same one to another, as good ministers of the manyfold grace of God. If any man speake, let hym talke as the wordes of God. If any man minister, let hym do it as of the habilitie, whiche God ministereth to hym, that GOD in all thynges maie bee glorified, through Iesus Christe, to whom bee praise, and dominion for euer, and euer. Amen.

The

¶ The Gospell.



When the comforter is come, whō I will sende vnto you from the father (even the spirite of truthe, whiche procedeth of the father) he shall testifie of me, and ye shall beare witnes also, because ye haue been with me from the beginnyng. These thynges haue I saied vnto you, because you should not be offended. Thei shall excommunicate you, yea, the tyme shal come, that whosoever killeth you, will thynke that he doeth God seruice. And suche thynges will thei dooe vnto you, because thei haue not knowen the father, neither yet me. But these thynges I haue tolde you, that when the tyme is come, ye maie remember then, that I told you. Ihon. xv.

Whitsondae.

¶ The Collect.

God whiche as vpon this daie, hast taught the hartes of thy faithfull people, by the sendyng to them the light of thy holy spirite: graunt vs by the same spirite, to haue a right iudgement in all thynges, and euermore to reioyce in his holy comfort, through the merites of Christ Iesu our sauior, who liueth and reigneth with thee, in the vnitie of the same spirite, one GOD, worlde without ende. Amen.

¶ The Epistle.



When the fiftie daies wer come to an ende, thei wer al with one accord together in one place and sodainly there came a sounde from heauen, as it had been the comyng of a mightie wynde, and it filled all the house where thei satte. And there appered vnto them clouen tongues, like as thei had been of fire, and it satte vpon eche one of thei, and thei were all filled with the holy ghoſte, and began to speake with other tongues, even as the same spirite gaue them vtteraunce. Actes. ii.

R. lit.

Then

Then were dwelling at Hierusalem, Jewes, deuoute men, out of euery nacion of them, that are vnder heauen. When this was noyed aboute, the multitude came together, and wer astonied, because that euery man heard them speake with his awne language. Thei wondered all, and marueiled, sayng among themselues, beholde are not al these which speke of Galiley. And how heare we euery man his awne tongue, wherin we were borne: Parthians and Medes, and Elamites, and the enhabiteres of Mesopotamia, and of Iurie, and of Cappadocia of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt and of the partes of Libia, whiche is beside Sirene, and straungers of Rome, Jewes, and Proselites, Griekes, and Arabians, we haue heard them speake in our awne tongues, the greate workes of God.

¶ The Gospell.

Ihon, xiiii.



¶ Iesus saied vnto his Disciples: If ye loue me, kepe my commaundementes, and I will pray the father, and he shal giue you another comforter, that he maie abide with you for euer, euen the spirite of truthe, whom the worlde cannot receiue, because the worlde seeth him not, neither knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbee in you. I will not leue you comfortlesse: but will come to you. Yet a litle while, and the worlde seeth me no more: but ye see me. For I liue, and ye shall liue. That daie shall ye knowe, that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth theim: thesame is he that loueth me. And he that loueth me, shalbe loued of my father, and I wil loue hym, and wil shewe myne awne self to hym. Judas saith vnto hym (not Judas Iscarioth) Lorde, what is dooen that thou wilt shewe thy self vnto vs, and not vnto the worlde. Iesus answered, and saied vnto him: if a manne loue me, he will kepe my saynges, & my father will loue hym. And he will come vnto hym, and dwell with hym. He that loueth me not, kepeth not my saynges. And the woorde whiche ye heare, is not myne, but the fathers whiche

whiche sent me. These thynges haue I spoken vnto you beyng yet present with you, but the comforter, whiche is the holy ghost, whom the father will sende in my name, he shall teache you all thynges, and bryng all thynges to your remembraunce, whatsoeuer I haue saied vnto you. Peace I leaue with you, my peace I geue vnto you, not as the world geueth, geue I vnto you. Let not your hartes bee greued, neither feare. Ye haue heard how I saied vnto you. I go and come again vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the father. For the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many wordes vnto you. For the Prince of this worlde cometh, and hath naughte in me. But that the worlde maie knowe, that I loue the father. And as the father gaue me commaundement, euen so do I.

¶ Mondaie in

Whitson wieke.

¶ The Collecte.

God whiche hast giuen. &c.

As vpon Whitsondaie.

¶ The Epistle.



When Peter opened his mouthe, and saied. Of Actes. x.
a truthe, I perceiue that there is no respect of
persones with God, but in all people, he that
feareth hym, and woorketh righteousnesse is
accepted with hym. Ye knowe the preachyng that God
sent vnto the children of Israell, preachyng peace by
Jesus Christ, whiche is Lorde ouer all thynges. whiche
preachyng, was published throughout all Jewrie, (and
beganne in Galiley, after the Baptisme, whiche I hon
preached) how God anoynted Jesus of Nazareth, with
the holy ghoste, and with power. whiche Jesus went a-
boutte doying good, and healyng all that were oppressed
of the Deuill, for God was with hym. And we are wit-

R. iiii.

nesses

nesses of all thynges, whiche he did in the land of the Jewes, and at Hierusalem. Whom thei slue and hanged on a tree, hym God raised vp the third daie, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God, for thesame entent) whiche did eate and drinke with him, after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche was ordeined of God, to bee the iudge of quicke and ded. To hym geue all the Prophetes witnesse, that through his name, whosoever beleueth in hym, shall receiue remission of synnes. While Peter yet spake these wordes, the holy ghost fell on all the, whiche heard the preachyng. And thei of the circumcision, whiche beleued, wer astonied, as many as came with Peter, because that on the Gentiles also, was shed out the gifte of the holy ghost. For thei heard thein speake with tongues, and magnified God. Then answered Peter, can any man forbid water, that these should not be Baptised, whiche haue receiued the holy ghost, as well as we? And he commaunded them to be Baptised, in the name of the lord. Then prayed thei hym, to tary a fewe daies:

The Gospell.

Ihon. iiii.



SOD GOD loued the worlde, that he gaue his onely begotten sonne, that whosoever beleueth in hym should not perishe, but haue euerylastyng life. For God sent not his sonne into the worlde, to condempne the worlde, but that the worlde through hym might be saued. But he that beleueth on hym, is not condempned. But he that beleueth not, is condempned already, because he hath not beleued in the name of the onely begotten sonne of GOD. And this is the condempnacion, that lighte is come into the worlde, and men loued darkenesse more then lighte, because their dedes wer euil. For euery one that euill doth hateth the light, neither cometh to the light, least his dedes should be reprovied. But he that doeth the truthe, cometh to the light, that his dedes maie be known. how that thei are wrought in God.

The

The Resonate

after whitsondaie.

¶ The Collect.

God whiche hast geuen. &c.

As vpon Whitsondaie.

¶ The Epistle.



hen the Apostles whiche wer at Hierusalem Ac. vij.
heard saie, that Samaria had receiued the
woorde of God: thei sent vnto thein Peter
and Ihon: whiche whē thei wer come doune
praied for thein that thei might receiue the
holy ghost. For as yet he was come on none of them, but
thei were Baptised onely, in the name of Christe Iesu.
Then laied thei their handes on them, and thei receiued
the holy ghost.

¶ The Gospell.



Verely, verely, I saie vnto you: he that en- Ihon. x.
tereth not in by the doore into the Shepe-
fold, but climbeth by some other waie, the
same is a Thefe and a murtherer. But he
that entereth in by the doore, is the Shepe-
herd of the shepe. To hym the porter ope-
neth, and the Shepe heare his voyce, and he calleth his
awne Shepe by name, and leadeth them out. And when
he hath sent furthe his awne shepe, he goeth before them
and the Shepe folowe hym, for thei knowe his voyce. A
straunger will thei not folowe, but wil flie from hym, for
thei knowe not the voyce of straungers.

This prouerbe spake Iesus vnto the, but they vnder-
stode not, what thynges thei were, whiche he spake vn-
to them. Then saied Iesus vnto them again. Verely, ve-
rely, I saie vnto you: I am the doore of the shepe. All (euē
as many as came before me) are theues and murtherers
but the shepe did not heare thein. I am the doore, by me
if any man entre in, he shal bec saufe, and shal go in, and
out, & finde pasture. A thefe cometh not but for to steale,
kille, and destroye. I am come that thei might haue life,
and that thei might haue it more abundantly.

Trinitie

Trinitie Sondate.

The Collect.



Almightie and euerlastyng God, whiche hast geuen vnto vs thy seruantes, grace (by the confession of a true faith) to acknowledge the glorie of the eternall Trinitie, and in the power of the deuine Maiestie, to worship the vnitie: we beseeche thee, that through the stedfastnes of this faith, we maie euermore be defended from all aduersitie, which liuest and reignest one God, worlde without ende. Amen.

The Epistle.

Apoc. iiii.



After this, I looked, and behold: a doore was open in heauen, and the first voyce whiche I heard, was as it were a trompette, talkyng with me, whiche said, come vp hither, & I wil shewe the thynges, whiche must be fulfilled hereafter. And immediatly I was in the spirite: and behold, a seate was set in heauen, and one sat on the seate, and he that satte, was to looke vpon, like vnto a Iaspere stone, and a Sardine stone. And there was a Rainbowe aboute the seate, in sight like vnto an Emerauld. And aboute the seate were. xiiii. seates. And vpon the seates xiiii. Elders sittynge, clothed in white raiment, and had on their heddes, crownes of golde. And out of the seate proceded lightenynges, and thunderynges, and voyces, and there were seuen lampes of fire, burnyng before the seate, whiche are the seuen spirites of God. And before the seate, there was a sea of glasse, like vnto chrystall, and in the middelt of the seate, & round about the seate, were foure beastes full of eyes, before and behind. And the first beast was like a Lion, and the seconde beast like a calfe, and the thirde beast, had a face as a manne, and the fourth beast was like a flyng Eagle. And the foure beastes had eche of them six wynges aboute hym. And they were full of eyes within. And they did not reste daie neither nighte, sayng: Holy, Holy, Holy, Lorde GOD almightie,

mightie, whiche was, and is, and is to come.

And when those beastes gaue glory and honour, and thankes to hym that sat on the seate (whiche liueth for euer and euer) the. xliii. Elders fell doune before hym, that sat on the throne, and worshipped hym that liueth for euer, and cast their crounes before the throne, sayng: thou art worthy O lorde (our God) to receiue glory, and honour, and power, for thou haste created all thynges, and for thy willes sake thei are, and were created.

¶ The Gospell.

There was a man of the Phariseis, named *Ihon. iiii.* Nichodemus, a ruler of the Jewes. The same came to Jesus by night, and said vnto hym: Rabby, we knowe, that thou art a teacher, come from God, for no man could done suche miracles, as thou doest, excepte God wer with hym. Jesus answered, and said vnto him verely, verely I saie vnto thee, except a man be borne fro aboue, he cannot se the Kyngdom of God. Nichodemus said vnto hym, how can a man be borne, when he is old? Can he enter into his mothers wombe, and bee borne again? Jesus answered, verely, verely, I saie vnto thee, except a manne be borne of water, and of the spirite, he cannot entre into the Kyngdome of God. That whiche is borne of the fleshe, is fleshe, and that, whiche is borne of the spirite, is spirite. Maruail not thou, that I saied to thee, ye muste be borne from aboue. The wynde bloweth where it lusteth, and thou hearest the sounde thereof, but thou canst not tell, whence it cometh, or whether it goth: So is euery one, that is borne of the spirit. Nichodemus answered, and saied vnto hym: howe can these thynges be? Jesus answered, and saied vnto hym, art thou a master in Israell, and knowest not these thynges? Verely, verely, I saie vnto thee, we speake that wee knowe, and testifie that we haue seen: and ye receiue not our witnes. If I haue told you yearthly thynges, and ye beleue not: howe shall ye beleue, if I tell you of heauenly thynges,
And

And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of manne, whiche is in heauen. And as Moses lift vp the serpent in the wilderness, euen so must the sonne of manne be lift vp, that whosoever beleueth in hym, perishe not, but haue euersyng life.

The firste Sondaie

after Trinitie Sondaie.

¶ The Collect.

GOD, the strength of all theim that truste in thee, mercifully accepte our praier: And because the weakeneise of our mortall nature, can do no good thyng without thee, graunt vs the helpe of thy grace, that in keepng of thy comaundementes, we maie please thee, both in will & dede: through Jesus Christ our lord.

¶ The Epistle.

1. Ihon. iiii



Derely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God. For God is loue. In this appereth the loue of God to vs warde, because that God sent his onely begotten sonne into the worlde, that we might liue through hym. Herin is loue, not that wee loued God, but that he loued vs, and sent his sonne to be the agreement for our synnes.

Derely beloued, if God so loued vs, we ought also one to loue another. No man hath seen God at any tyme. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we, that we dwell in him and he in vs: because he hath giuen vs of his spirit. And we haue seen, and do testifie that the father sent the sone to bee the sauour of the worlde. Whosoever confesseth, that Jesus is the sonne of GOD, in hym dwelleth God and he in GOD, and wee haue knownen and beleued
the

the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Here in is the loue perfecte in vs, that we should truste in the day of iudgement. For as he is, euē so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath painfulnesse. He that feareth, is not perfect in loue. We loue hym for he loued vs first. If a man saie: I loue God, & yet hate his brother, he is a lyar. For how can he that loueth not his brother whom he hath sene, loue God whom he hath not sene: And this cōmaundement haue we of hym: that he whiche loueth God, should loue his brother also.

¶ The Gospell.

There was a certaine riche man, whiche was Luke. xvi
clothed in purple, and fynē whyte, and fared
deliciously euery daie. And there was a certain
begger named Lazarus, whiche laie at his
gate full of sores, desiring to be refreshed with the crum-
mes whiche fell from the riche mannes boorde, and no mā
gaue vnto hym. The dogges came also and licked his so-
res. And it fortunēd that the begger died, & was caried
by the Aungelles into Abrahams bosome. The ryche
man also died and was buried. And beyng in helle in tor-
mentes, he lifte vp his eyes and sawe Abraham a farre
of, and Lazarus in his bosome, and he cried and saide:
Father Abraham, haue mercie on me, and sende Laza-
rus that he may dippe the tippe of his synger in water,
and coole my tongue, for I am tormented in this flambe.
But Abraham said: Sonne, remembre that thou in thy
life time receiuedest thy pleasure: and contrary wise La-
zarus receiued paine. But now he is comforted, & thou
art punished. Beyond al this, betwene vs and you there
is a greate space sette, so that they whiche woulde go
from hence to you cānot: neither may come from thence
to vs. Thē he said, I praiē the therfore father, sende hym
to my fathers house (for I haue fyue brethren) for to
warne theim, leaste they come also into this place of tor-
mente. Abraham sayde vnto hym: They haue Moyses &
L. i. the

the Prophetes, let them heare them. And he sayde: Nay Father Abraham, but if one come vnto them from the deade, they will repēte. He sayde vnto hym: if they heare not Moses and the Prophetes, neyther will they beleue though one rose from death againe.

The .ii. Sondaie.

¶ The Collect.

Orde make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe & gouerne therein whome thou doest bryng vp in thy stedfast loue: graunt this. &c.

¶ The Epistle.

1 Ihon. iij.



Arueile not my brethren though the worlde hate you. We knowe that we are translated from deathe vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoever hateth his brother is a mansleer. And ye knowe that no mansleer hath eternall lyfe abidyng in hym. Hereby perceiue we loue: Because he gaue his lyfe for vs: and we ought to giue our liues for the brethren. But whoso hath this worldes good: and seeth his brother haue nede: and shutteth vp his compassion from hym, howe dwelleth the loue of God in hym: My babes, let vs not loue in worde, neither in tongue: but in dede and in verite. Hereby we knowe that we are of the veritie, and can quiete our hartes before hym. For if our harte condemne vs, God is greater then our harte, and knoweth al thynges. Derely beloued, if our harte condemne vs not, the haue we trust to God warde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thynges whiche are plesaunt in his sighte. And this is hys Commaundement, that wee beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in hym, and he in hym,
and

and hereby we knowe that he abideth in vs, euen by the spirite, whiche he hath geuen vs.

¶ The Gospell.



Certain manne ordeined a greate supper, and badde many, and sent his seruaunt at supper tyme, to saie to thein that were bidden: come; for all thynges are now ready. And thei all at ones, began to make excuse. The first saied vnto hym: I haue bought a farine, and I muste nedes go, and se it, I praiſe thee haue me excused. And another saied: I haue bought. v. yoke of oxen, and I go to proue them, I praiſe thee haue me excused. And another saied, I haue married a wife, and therfore I cannot come. And the seruaunt returned, and brought his Master woorde again thereof. Then was the good manne of the house displeased, and said to his seruaunt: go out quickly into the stretes, and quarters of the citee, and byng in hether the poore, and feble, and the hault and blinde. And the seruaunt saied: lorde, it is doen as thou hast commaunded, and yet there is roume. And the lorde saied vnto the seruaunt: go out vnto the high waies and hedges, and compelle them to come in, that my house maie bee filled. For I saie vnto you, that none of these menne, whiche were bidden, shall tast of my supper. Luk. xliii.

The. iii. Sondaie.

¶ The Collect.

Orde wee beseeche thee mercifully to heare vs, and vnto whom thou haste geuen an hartie desire to praiſe: graunt that by thy mightie aide, we maie be defended, through Iesus Christ our lorde.

¶ The Epistle.



Submit your selues euery man one to another, knit your selues together in lowlines of mind. For GOD resisteth the proude, and giveth grace to the humble: submit your selues there- i. Peter. v.

L. ii.

fore

foze vnder the mightie hand of God, that he maie exalt you, when the tyme is come. Cast all your care vpon him for he careth for you. Be sober, and watche: for your aduersary the deuill, as a roaryng Lion walketh aboute, sekynge whom he maie deuoure: whom resist stedfast in the faith, knowynge that thesame afflictions are appoynted vnto youre brethren that are in the worlde. But the God of all grace, which hath called vs vnto his eternall glory, by Christe Iesu, shall his awne self (after that ye haue suffered a litle affliction) make you perfect: settle, strengthe, and stablishe you. To hym be glory and dominion for euer and euer. Amen.

The Gospell.

Luke. xv.



When resorted vnto hym, all the Publicans and synners for to heare hym. And the Phariseis, and Scribes murmured, sayng. He receiueth sinners, and eateth with them. But he put furthe this Parable vnto them, sayng: what manne among you, hauynge an hundred shepe (if he lose one of theim) doeth not leaue nyntie and nyne in the wilderness, and goeth after that whiche is lost, vntill he finde it: and when he hath founde it, he laieth it on his shoulders with ioye. And asone as he cometh home, he calleth together his louers and neighbours, sayng vnto them: reioyce with me, for I haue founde my Shepe, whiche was lost. I saie vnto you, that likewise ioye shal bee in heauen, ouer one synner that repenteth, more then ouer nyntie and nyne iust persones, whiche nede no repentance.

Either what woman (hauynge ten grotes, if she lose one) doeth not lighte a candle, and swepe the house, and seke diligently till she finde it: And when she hath found it, she calleth her louers and her neighbours together, sayng: reioyce with me, for I haue found the grote whiche I lost. Likewise I saie vnto you, shall there bee ioye in the presence of the Angelles of God, ouer one synner that repenteth.

The

The Collect.

GOD the Protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply vpon vs thy mercy, that thou beeyng our ruler and guyde, wee maie so passe through thynges temporall, that we finally lose not the thynges eternall. Graunt this heavenly father, for Jesu Christes sake our Lorde.

The Epistle.



Suppose that the afflictions of this life Rom. viii are not worthy of the glory, which shalbee shewed vpon vs. For the feruent desire of the creature, abideth lokyng whē the sonnes of God shal appere, because the creature is subdued to vanitee against the will thereof, but for his will, whiche hath subdued thesame in hope. For thesame creature shalbee deliuered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. For wee knowe that euery creature groneth with vs also, and trauaileth in pain, euen vnto this tyme: not onely it, but wee also whiche haue the firste fructes of the spirite, mourne in our selves also, and waite for the adopcion (of the childre of God) euen the deliuerance of our bodies.

The Gospell.



Eye mercifull, as your father also is mercifull. Judge not, and ye shall not bee iudged. Luke. vi. Condempe not, and ye shall not be condemned. Forgeue, and ye shalbe forgeuen. Geue and it shalbe geuen vnto you, good measure and pressed doune, and shaken together, and runnyng ouer shal men geue into your bosomes. For with thesame measure, that you meate with al, shal other men mete to you again. And he put furth a similitude vnto thē. Can
L. iii. the

the blynd leade the blind: Do thei not bothe fall into the dicke. The disciple is not aboue his Master: every man shalbee perfecte, even as his master is. why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne awne eye? Either how canst thou saie to thy brother: Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne awne eye. Firste, thou ypocrite, cast out the beame out of thyne awne eye, then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

The .v. Sondaie.

The Collect.

G Raunt Lorde wee beseeche thee, that the course of this worlde maie bee so peaceably ordered by thy gouernaunce: that thy congregacion maie ioyfully serue thee in all godly quietnes, through Iesus Christ our Lorde.

The Epistle.

Peter, iij.



P E you all of one mynd, and of one harte, lone as brethren, bee pitifull, be curteous (meke) not render yng euill for euill, or rebuke for rebuke: but contrariwise, blesse, know yng that ye are therunto called, even that ye should be heires of the blessing. For he that doeth long after life, and loueth to see good daies, let hym refrain his tongue from euill, and his lippes that thei speake no guyle. Let hym eschewe euill, and do good. Let hym seke peace and ensue it. For the eyes of the lorde are ouer the righteous, and his eares are open vnto their prayers. Again, the face of the lorde is ouer them that do euill.

Moreover, who is he that will harme you, if ye folow that whiche is good? Yea, happie are ye, if any trouble happen vnto you for righteousnes sake. Be not ye afraied for any terrour of them, neither be ye troubled, but sanctifie the lorde God in your hartes.

The Gospell.

It came to passe, that when the people pressed
 vpon him, to heare the worde of God, (he stode
 by the Lake of Genesareth) and sawe twoo
 Shippes, stand by the lakes side, but the fisher
 menne were gone out of them, and were washyng their
 nettes. And he entered into one of the Shippes (whiche
 pertained to Symon) and prayed hym, that he would
 thrust out a litle from the lande. And he satte doune, and
 taught the people out of the Shippe. when he had leste
 speakyng, he said vnto Simon: lanche out into the depe
 and let slippe your nettes to make a draught. And Sy-
 mon answered, and saied vnto him: Master, we haue la-
 boured all night, and haue taken nothyng. Neuerthe-
 lesse, at thy commaundement, I wil louse furthe the net.
 And when he had thus doon, thei inclosed a greate mul-
 titude of fishes: but their Nette brake, and thei beckened
 to their felowes (whiche wer in the other Shippe) that
 thei should come and helpe them. And thei came and fil-
 led bothe Shippes, that thei sonke again.

When Symon Peter sawe this, he fell doune at Iesus
 knees, sayng: lorde, go from me, for I am a synfull man
 For he was astonied, and all that were with hym, at the
 draught of fishes, whiche thei had taken, and so was al-
 so Iames and Ihon, the sonnes of zebede, whiche were
 parteners with Simon. And Iesus saied vnto Simon:
 feare not, from hencefurthe thou shalt cathe men. And
 thei brought the Shippes to lande, and forsoke all, and
 folowed hym.

The. vi. Sondaie.

The Collect.

GOD whiche hast prepared to them that loue thee,
 suche good thynges as passe all mannes vnder-
 standyng: powre into our hartes, suche loue toward
 thee, that we louyng thee, in all thynges maie obtain thy
 promises, whiche excede all that wee can desire, through
 Iesus Christ our lord.

The Epistle.

L. iiii.

Knowe

Rom. vi.



Nowe ye not, that all we whiche are baptizid in Iesus Christ, are Baptised to dye with hym: wee are buried then with hym by Baptisme, for to dye: that likewise as Christ was raised from death, by the glorie of the father, even so wee also should walke in a newe life. For if wee bee grafted in death like vnto hym, even so shall wee bee partakers of the holy resurrection. Knowyng this that your old man is crucified with hym also, that the body of synne might vtterly be destroyed, that hencefurth we should not be seruauntes vnto synne. For he that is ded, is iustified from sinne wherfore, if we be dedde with Christe, we beleue that we shall also liue with hym, knowyng that Christe beeyng raised from death, dieth no more. Death hath no more power ouer hym. For as touchyng that he died, he died concernyng synne ones. And as touchyng that he liueth he liueth vnto God. Likewise cōsider ye also, that ye are dedde, as touchyng synne, but are alieue vnto God, thorowe Iesus Christ our lord.

The Gospell.

Math. v.



Iesus saied vnto his disciples: except your righteousness, excede the righteousness of the Scribes and Phariseis, ye cannot entre into the Kyngdō of heauen. Ye haue heard that it was saied vnto them of olde tyme, thou shalt not kil: whosoever killeth shalbee in daunger of iudgement. But I saie vnto you: that whosoever is angrie with his brother (vnadvisedly) shalbe in daunger of iudgement. And whosoever say vnto his brother, Racha, shalbe in daunger of a counsaill. But whosoever saith, thou foole, shalbee in daunger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembreth that thy brother hath aughte against thee, leaue there thyne offeryng before the altare, and go thy waie firste, and bee reconciled to thy brother, and then come and offer thy gift.

Agree with thyne aduersarie quickly, whylest thou art
art

art in the waie with hym, lest at any tyme the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou bee cast into prisone. Verely, I saie vnto thee, thou shalt not come out thence, till thou haue paid the outermoste farthyng.

The. vii. Sondae.

The Collect.

O God of all power and might, whiche art the author and geuer of all good thynges, graffe in our hartes, the loue of thy name, encrease in vs true religion, nourishe vs with all goodnesse, and of thy great mercy kepe vs in the same, through Iesus christ our lord.

The Epistle.



Speake grossely, because of the infirmitie of your fleshe. As ye haue geuen your members seruautes to vncleennesse, and to iniquitee, (from one iniquitie to another) even so now geue ouer your members, seruautes vnto righteousness, that ye maie bee sanctified. For when ye were seruautes of synne, ye wer boyde of righteousness. What fruite had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges is death. But now are ye deliuered from synne, and made the seruautes of God, and haue your fruite to be sanctified, and the ende euerlastyng life. For the reward of synne is death, but eternall life is the gift of God, through Iesus Christ our Lorde.

The Gospell.



In those daies, when there was a very greate compainie, and had nothyng to eate, Iesus called his Disciples vnto hym, and saied vnto them: I haue compassion on the people, because thei haue been now with me thre daies, and haue nothyng to eate: and if I sende theim awaie fastyng, to their awne houses, thei shall fainte by the waie. for diuerse of the came fro farre. And his disciples answered hym:

hym, where should a man haue bread here in the wilderness, to satisfie these? And he asked them: how many loaves haue ye? Thei saied, seuen. And he commaunded the people to sit doune on the ground. And he toke the seuen loaves. And when he had geuen thanks, he brake, and gaue to his disciples, to set before them. And thei did set them before the people. And thei had a fewe small fishes. And when he had blessed, he commaunded them also to bee set before them. And thei did eate, and were suffised. And thei toke vp of the broken meate that was left, seue baskettes full. And thei that did eate, were aboue foure thousande. And he sent them awaie.

The. vii. Sondaie.

The Collect.

GOD whose prouidence is neuer deceiued, we humbly beseeche thee, that thou wilt put awaie from vs al hurtfull thynges, and geue those thynges, whiche be profitable for vs, through Iesus Christ our lord.

The Epistle.

Rom. viii.



Gentlemen, wee are debtors, not to the flesh, to liue after the flesh. For if ye liue after the flesh, ye shall dye. But if ye (through the spirite) dooe mortifie the deedes of the body, ye shall liue. For as many are led by the spirite of God, thei are the sonnes of God: for ye haue not receiued the spirite of bondage, to feare any more, but ye haue receiued the spirite of adopcion, where by ye crie: Abba father. The same spirite certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I mean of God, and heires annexed with Christe, if so be that we suffer with hym, that we maie be also glorified together with hym.

The Gospell.

Math. vii.

Be ware of false prophetes, whiche come to you in shepes clothynge, but inwardly thei are rauenynge wolues. Ye shall knowe them by their fruites.

Do

Do men gather grapes of thornes? Or figges of thistles? Euen so euery good tree byngeth furth good fruites: But a corrupt tree byngeth furth euill fruites. A good tree cannot byng furth bad fruites, neyther can a bad tree byng furth good fruites. Euery tree that byngeth not furth good fruite, is hewen doune & cast into the fire. Wherefore, by their fruites ye shall knowe them. Not euery one that sayeth vnto me *Lorde, Lorde*, shall entre into the kyngdō of heauen: but he that doeth the will of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

The .ix. Sondae.

The Collecte.

G Raunt to vs *Lorde* we beseeche the, the spirite to thynke & do alwaies suche thynges as be ryghtful, that we whiche cannot be without the, may by the be able to liue accordyng to thy will, through *Jesus Christe* our *Lorde*.

The Epistle.



Brethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloude, & al passed through the Sea, & ware all baptized vnder Moyses in the cloude, and in the sea, and dyd all eate of one spirituall meate, and did all dryncke of one spiritual drynke. And

i. Cor. x.

they drancke of the spiritual rocke that folowed theim, whiche rocke was *Christ*. But in many of the had God no delight. For they ware ouerthrowē in the wildernes.

These are ensamples to vs, that we shoulde not luste after euill thynges, as they lusted. And that ye shoulde not be worshippers of ymages, as ware some of the accordyng as it is written. The people satte doune to eate and dryncke, & rose vp to plaie. Neither let vs be defiled with fornication, as some of them ware defiled with fornication, & fel in one day. *xxiii. M.* Neither let vs tempte *Christ*,

Christ, as some of them tempted, and ware destroyed of serpentes. Neither murmure ye, as some of them murmured, and ware destroyed of the destroyer.

All these thinges happened vnto them for ensamples, but are written to put vs in remembraunce, whome the endes of the worlde are come vpon. wherfore lette hym that thynketh he standeth, take hede least he fall. There hath none other temptacion taken you, but suche as followed the nature of man. But God is faithfull, whiche shall not suffer you to be tempted aboue your strengthe: but shall in the middes of temptacion make a way, that ye may be able to beare it.

The Gospel.

Luke, xvi



Jesus saide to his Disciples, there was a certayne riche man whiche had a steward, and the same was accused vnto hym that he had wasted his goodes. And he called hym and saide vnto hym: how is it, that I heare this of the? Gyue accomptes of thy stewardshippe, for thou maiest be no longer steward. The steward said within hymselfe, what shal I do: For my maister taketh away from me the stewardshippe. I cannot digge, and to beggue I am ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his maisters debtors together, he sayde vnto the first: how muche owest thou vnto my master? And he saide, an hundred Tonnes of Oyle. And he saide vnto hym: take thy bille, and sitte downe quickly, and write fiftie. Then saide he to another: howe muche owest thou? And he said, an hundred quarters of wheat. He saide vnto hym, take thy bille, and write foure skore. And the Lorde cominended the vniust steward, because he had done wysely. For the children of this worlde are in their nacion, wiser then the children of lighte. And I saye vnto you: Make you frendes of the vnrighteous Mammon, that whē ye shall haue nede, thei may receiue you into everlastyng habitacions.

The

The .x. Sondae.

The Collecte.



Et thy mercifull eares, O Lorde, be open to the praiers of thy humble seruauntes, & that they may obtaine their petitions, make theim to aske suche thynges as shall please the, throughe Iesus Christe our Lorde.

The Epistle.



Concernyng spirituall thynges, (brethren) 1. Cor. xij. I woulde not haue you ignoraunt. Ye knowe that ye were Gentiles, & went your waies vnto dymbe Images, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the spirite of God, desieth Iesus. Also no man can say, that Iesus is the Lorde, but by the holy Ghoste. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, and yet but one Lorde. And there are diuerse maners of operacions, and yet but one God, whiche worcketh al in al. The gift of the spirite is geuen to euery man to edefie withal. For to one is geuen through the spirite, the vtteraunce of wisdom, to another is geuen the vtteraunce of knowledge, by the same spirite. To another is geuen faithe by the same spirite. To another the gifte of healyng by the same spirite. To another power to do miracles. To another to prophesy. To another iudgement to discern spirites. To another diuerse tongues. To another the interpretacion of tongues. But these all worcketh the selfsame spirite, deuidyng to euery man a seuerall gifte, euen as he wil.

The Gospell.



And when he was come nere to Hierusalem, Luk. xix. he behelde the citie, and wepte on it, sayng: If thou haddest knowen those thinges, whiche belong vnto thy peace, euen in this thy day, thou wouldest take hede. But now we are they hid from thyne eyes. For the daies shall come vnto
M. i. the

the, that thy enemies shall caste a bancke about the, and compasse the rounde, and kepe the in on euery side, and make the euen with the grounde, & thy children whiche are in the. And they shall not leaue in the one stone vpon another, because thou knowest not the tyme of thy visitacion. And he went into the Temple, and began to cast out them that solde therein, and them that bought, sayng vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of Theues. And he taught daielely in the Temple.

The. xi. Sondaie.

The Collecte.

God which declarest thy almighty power most chiefly in shewyng mercie & pitie: geue vnto vs abundauntly thy grace, that we runnyng to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christe our Lorde.

The Epistle.

i. Cor. xv.

Brethren, as perteynyng to the Gospell, whiche I preached vnto you, whiche ye haue also accepted, & in the whiche ye continue, by the whiche ye are also saued, I do you to wete, after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vaine. For firste of all, I deliuered vnto you that whiche I receiued, how that Christ dyed for our synnes, agreyng to the scriptures. And that he was buried, and that he rose againe the thirde day, accordyng to the scriptures: and that he was seen of Cephas, then of the. iij. After that, he was seen of mo then. v. C. brethre at ones of whiche many remaine vnto this day, and many are fallen a slepe. After that appered he to Iames, then to al the Apostles: And last of al, he was seen of me, as of one that was borne out of due time. For I am the least of the Apostles. whiche am not worthy to be called an Apostle because I haue persecuted the congregacion of GOD.

But

But by the grace of God, I am that I am. And his grace whiche is in me, was not in vain. But I laboured more aboundauntely then they all, yet not I, but the grace of God, whiche is with me. Therfore, whether it were I or they, so we preached and so ye haue beleued.

¶ The Gospell.



Christe told this Parable vnto certain, which Luc. xviij. trusted in them selues, that they were perfect and despised other. Two men went vp into the Temple to praie, the one a Pharisey, and the other a Publicane. The Pharisey stode, and praied thus with him selfe. God I thancke the that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publicane, I faste twise in the weke, I geue tithe of al that I possesse. And the Publicane standyng a farre of, woulde not lifte vp his eyes to heauen, but smote his brest, sayng: God be merciful to me a synner. I tell you this man departed home to his house iustified, more then the other. For euery man that exalteth hym selfe, shalbe brought lowe: And he that humbleth hym selfe, shalbe exalted.

The. xii. Sondaie.

¶ The Collecte.



Almightie and euerlastyng God, whiche art alwaies more ready to heare, then we to pray, and art wont to geue more, then either we desire, or deserue: Powre doune vpon vs the aboundaunce of thy mercie, for geuyng vs those thynges wherof our conscience is afraied, and geuyng vnto vs that, that our prayer dare not presume to aske, throughe Iesus Christe our Lorde.

¶ The Epistle.



Wiche trust haue we through Christ to Godward ij. Cor. iij. not that we are sufficient of our selues to thynke any thyng, as of our selues, but if we be able vnto any thyng, the same cometh of GOD, which hath
M. ii. made

made vs able to minister the newe Testament, not of the letter, but of the spirite. For the letter killeth, but the spirite geueth life. If the ministracion of death throughe the letters figured in stones was glorious, so that the children of Israell coulde not beholde the face of Moses for the glory of his countenaunce (whiche glory is Doen away) why shall not the ministracion of the spirite, be muche more glorious, for if the ministraciō of condemnation be glorious, muche more doeth the ministracion of righteousness excede in glory.

The Gospel.

Mark. viij.



Jesus departed from the costes of Tyre and Sidon, and came vnto the Sea of Galiley through the middes of the coastes of the .x. cities. And thei brought vnto him one that was deaffe, and had an impediment in his speache, & they praied hym to put his hand vpon hym. And when he had taken hym a side from the people, he put his fyngers into his eares, and did spit, & touched his tongue, and loked vp to heauen, and sighed and saied vnto hym: Ephata, that is to say, be opened. And streight way his eares were opened, and the stryng of his tongue was loused, & he spake plaine. And he commaunded theim, that they shoulde tell no man. But the more he forbad the, so muche the more a great deale they published, sayng: he hath doen al thynges wel, he hath made both the deaffe to heare, and the dombe to speake.

The. xiii. Sondaie.

The Collecte.



Almighty and merciful God, of whose only gift it cometh that thy faithfull people do vnto the true and laudable seruice: Graunt we beseeche the, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, thorow Jesus Christe our Lorde.

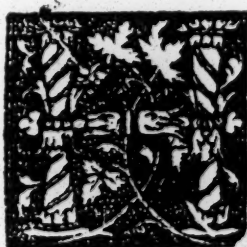
The Epistle.

To



In Abraham & his sede were the promises Gal. iij.
made: he saith not in his sedes as many:
but in thy sede, as of one, whiche is Christ:
This I say, that the Lawe whiche began
afterward, beyond four hundred & thirtie
yeares, doeth not disanull the Testament
that was confirmed afore of God, vnto Christwarde, to
make the promise of none effecte. For if then heritaunce
come of the lawe, it commeth not now of promise. But
God gaue it to Abraham by promise. wherfore then ser-
ueth the lawe? The lawe was added because of trasgres-
sion (til the sede came, to whom the promise was made)
and it was ordeined by Angelles, in the hande of a me-
diatour: A mediatour is not a mediatour of one: but
God is one. Is the Lawe then against the promise of
God? God forbid. For if there had been a Lawe geuen,
whiche coulde haue geuen life. Then no doubt righte-
ousnes shoulde haue come by the Lawe. But the Scrip-
ture concludeth all thynges vnder synne, that the pro-
mise by the faith of Iesu Christe, should be geuen to them
that beleue.

¶ The Gospell.



Appie are the yes whiche see the thynges Luk. x.
that ye see. For I tel you, that many Prophe-
tes & Kynges haue desired to see those thyn-
ges whiche ye see, & haue not seen them, and
to heare those thynges whiche ye heare, and
haue not hearde them. And beholde, a certaine Lawier
stode by & tempted hym, sayng: Master what shal I doe
to enherite eternal life? he said vnto hym: what is writ-
ten in the lawe? how readest thou? And he aunswered &
said: Loue the Lorde thy God with all thy harte, & with
al thy soule, & with al thy strength, & with al thy minde:
and thy neighbour as thy selfe. And he saied vnto hym:
Thou hast aunswered right: This do & thou shalt lyue.
But he willyng to iustifie hymself, said vnto Iesus. And
who is my neighbour? Iesus answered & said: A certain
man descended fro Hierusalem, to Hiericho, & fel among
thieves,

theues, whiche robbed hym of his raiment and wounded hym, and departed leauyng hym halfe dead. And it chaunced that there came doune a certaine Priest that same waie, and when he sawe hym, he passed by. And likewise a Leuite (when he went nighe to the place) came and loked on hym, and passed by. But a certaine Samaritane as he iourneyed, came vnto him, & when he sawe hym, he had compassion on him, and went to and bound vp his woundes, and powred in Oyle and wyne, and set hym on his owne beast, and brought hym to a common Inne, and made prouision for hym. And on the morowe when he departed, he toke out two pence, and gaue them to the hoste, and saied vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come againe, I wil recompence the. whiche now of these thre thynkest thou was neighbour vnto hym, that fell among the theues? And he saied vnto him, he that shewed mercy on him. Then saied Iesus to hym: Go and do thou likewise.

The. xliiij. Sondaie.

The Collecte.



Almightie and everlastyng God, geue vnto vs the encrease of Faith, hope, and charitie, and that we may obtaine that whiche thou doest promise: Make vs to loue that, whiche thou doest commaunde, through Iesus Christe our Lorde.

The Epistle.



Saie walke in the spirite, and fulfill not the lust of the fleshe. For the fleshe lusteth contrary to the spirite, and the spirite contrary to the fleshe. These are contrary one to the other, so that ye can not do whatsoeuer ye would. But and if ye be led of the spirite, then are ye not vnder the Lawe. The dedes of the fleshe are manifeste, whiche are these, adultery, fornication, vncleanesse, wantonnesse, worshipping of Images: witche craft, hatred, variaunce, zeale, wrath, strife, seditions, sectes, enuieng, murder, dronkenness,

kennes, gluttony, and suche like: Of the whiche I tel you before, as I haue told you in tymes past, that thei which committe suche thynges, shall not be enheritours of the Kyngdome of God. Contrarily, the fruct of the spirite, is loue, ioye, peace, long sufferynge, gentlenesse, goodnes, faithfulness, mekenes, temperaunce. Against suche there is no lawe. They truely that are Christes haue crucified the fleshe with the affections and lustes.

¶ The Gospell.



AND it chaunced as Jesus went to Jerusalem, that he passed through Samaria & Galilee. And as he entered into a certaine towne, there met hym ten men that were lepers, whiche stode a farre of, and put furthe their voices, and saied: Jesus Master, haue mercie vpon vs. When he sawe them, he said vnto them: Go shewe your selues vnto the Prieste. And it came to passe, that as they went, they were censed. And one of them, when he sawe that he was censed, turned backe againe, and with a loude voice praised God, and fell doune on his face at his fiete and gaue hym thanks. And the same was a Samaritan. And Jesus answered, and said: Are there not ten censed? But where are those .ix.? There are not founde that returned againe to geue God praise, saue onely this straunger. And he said vnto hym: Arise go thy way, thy faith hath made the whole. Luk, xvij.

The .xv. Sondaie.

¶ The Collecte.



Kepe, we beseeche the, O lord thy Churche with thy perpetual mercie, and because the frailtie of man without the, cannot but fall: Kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluacion, throughe Jesus Christe our Lorde, Amen.

¶ The Epistle.

M. iiii.

Pe se,

Gal. vi.



Ye, how large a letter I haue written to you with myne owne hande. As many as desire with outwarde apparaunce to please carnally, the same constraine you to be circumcised, onely least they should suffre persecution for the crosse of Christe. For they themselves whiche are circūcised, kepe not the Lawe, but desire to haue you circumcised, that they might reioyce in your fleshe.

God forbid that I shoulde reioyce, but in the crosse of our Lord Iesu Christ, wherby the world is crucified vnto me, & I vnto the world. For in Christ Iesu neither circumcision auaiseth any thing at al, nor vncircumcision: but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercie, & vpon Israell that pertaineth to God. From hencefurthe, let no man put me to busines: For I beare in my body the markes of the Lord Iesu. Brethren the grace of our Lord Iesu Christe be with your spirite, Amen.

¶ The Gospell.

Mat. vi.



¶ Nō mā can serue two masters: for either he shal hate the one and loue the other, or els leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you be not careful for your life, what ye shal eat, or dryncke, nor yet for your body, what raimente ye shal put on. Is not the life more worthe then meate, and the body more of value then raiment: Beholde, the foules of the ayre, for they sowe not, neither do they reape, nor cary into the barnes: And your heavenly father fedeth theim. Are ye not muche better then they:

whiche of you (by takyng careful thought) can adde one cubite vnto his stature: And why care ye for raimente: considre the Lillies of the fielde how they growe they laboure not, neither do they spynne. And yet I say vnto you, that euen Salomon in all his Roialtie was not clothed like one of these. wherfore if God so clothe the grasse of the felde (whiche thoughe it stande to daie, is to morow cast into the fornace) shal he not much more

do

do the same for you, O ye of little faith: Therefore take no thought, saying: What shall we eat, or what shall we dryncke, or where with shall we be clothed: After al these thynges do the Gentiles seke. For your heavenly father knoweth that ye haue nede of al these thynges. But rather seke ye first the Kyngdome of God, and the righte-ousnes therof, and al these thynges shall be ministred vnto you. Care not then for the morowe: for to morowe day shall care for it selfe. Sufficient vnto the day, is the trouble therof.

The .xvi. Sondaie.

¶ The Collecte.

Lorde we beseeche the, let thy continuall pitie cleanse and defende thy congregacion, and because it cannot continue in safetie without thy succour, preserve it evermore by thy helpe and goodnesse, through Iesus Christe our Lorde.

¶ The Epistle.

L Desire that you faint not because of my tribulations that I suffre for your sakes: whiche is your praise. For this cause I bowe my knees vnto the Father of our Lorde Iesus Christe, whiche is father of al, that is called father in heaue, & in earth, that he would graunt you accordyng to the riches of his glory, that ye may be strenghted with might by his spirite in the inner man, that Christe may dwell in your hartes by faith, that ye beyng roted & grounded in loue, might be able to comprehend with all saintes what is the breadthe, lengthe, depthe, and heigth: and to knowe the excellēt loue of the knowlege of Christ, that ye might be fulfilled with al fulnes, whiche cometh of God. Vnto him that is able to do excedyng abundauntly, aboue al that we aske, or thynke, accordyng to the power that worketh in vs, be praise in the cōgregacion by Christ Iesus, throughout al generacions frō tyme to tyme, Amen.

Ephe. iij.

¶ The Gospell.

And



And it fortuneth that Iesus wente into a citie called Naim, and many of his Disciples went with him, and muche people. When he came nigh to the gate of the citie, beholde, there was a dead man caried out, whiche was the onely sonne of his mother, and she was a widowe, and muche people of the citie was with her. And whē the Lorde sawe her, he had compassion on her, and said vnto her: wepe not. And he came nigh, and touched the coffyn, and they that bare hym stode stil. And he saied: young man, I say vnto the Arise. And he that was dead, sat vp, & began to speake. And he deliuered hym to his mother. And there came a feare on them al, & thei gaue the glory vnto God, sayng: A great Prophete is risen vp among vs, and God hath visited his people. And this rumour of hym went furth throughout all Iury: and throughout all the Regions, whiche lye rounde about.

The. xviij. Sondaie.

¶ The Collecte.

Lorde we pray the that thy grace may alwaies preuent and folowe vs, and make vs continually to be geuen to al good worckes, through Iesus Christ our Lorde.

¶ The Epistle.

Ephe. iiii.



(whiche am a prisoner of the lordes) exhorthe you, that ye walke worthy of the vocation where with ye are called, with all lowlines and mekenesse: with humbleness of mynde, forbearng one another, through loue, & be diligent to kepe the vnitie of the spirite, through the bōd of peace, beyng one body, and one spirite, even as ye are called in one hope of your calling. Let there be but one Lorde, one Faith, one Baptisme, one God, and father of al, whiche is aboue al, and through al, and in you al.

The

I chaunced that Iesus went into the house of Luk. xiiij.
 one of the chief phariseis, to eate bread on the
 Sabbath day, & they watched hym. And be-
 holde there was a certaine man before hym,
 whiche had the Dropely. And Iesus aunswered & spake
 vnto the Lawiers and Phariseis, sayeng: Is it lawfull
 to heale on the sabbath day? And they helde their peace.
 And he toke hym, and healed hym, and let hym go, & an-
 swered them, sayng: whiche of you shal haue an Asse, or
 an Ore fallē into a pitte, & wil not streight way pul him
 out on the Sabbath day? And they coulde not aunswere
 hym againe to these thynges. He put furth also a simili-
 tude to the ghestes, when he marked how they pressed to
 be in the highest roumes, & saied vnto them: When thou
 art bidden to a weddyng of any man, sitte not doune in
 the highest roume, leaste a more honourable man then
 thou, be bidden of hym, and he that (badde hym and the)
 come and say to the: geue this man roume, and thou be-
 gyn with shame to take the lowest roume. But rather
 when thou art bidden, go and sitte in the lowest roume,
 that when he that bad the cometh, he may say vnto the:
 Frende, sit vp higher. Then shalte thou haue worshippe
 in the presence of them that sitte at meate with the. For
 whosoever exalteth himself, shalbe brought lowe, and he
 that humbleth hymselfe shalbe exalted.

The. xviii. Sondaie.

The Collecte.

Orde we beseeche the, graunt thyp people grace to
 auoide the infections of the Deuil, & with pure
 harte and mynde to folowe the, the onely God,
 through Iesus Christe our Lorde.

The Epistle.

I thancke my GOD alwayes on your behalfe, for i. Cor. i.
 the grace of GOD, whiche is geuen you by Iesus
 Christe, that in all thynges ye are made riche by
 hym,

hym, in al vtterauce, & in al knowledge, by the whiche thynges, the testimony of Iesus Christe was confirmed in you, so that ye are behynde in no gift, waityng for the apperyng of our Lorde Iesus Christe, whiche shall also strengthe you to the ende, that you may be blameles in the day of the comyng of our Lorde Iesus Christe.

¶ The Gospell.

Mat. xxij.



When the Phariseis had hearde, that Iesus did put the Saduces to silence, they came together, and one of them (which was a Doctour of Lawe) asked hym a question, temptyng hym, and sayng: Maister, whiche is the greatest commaundement in the Lawe: Iesus saied vnto hym: Thou shalt loue the Lorde thy God, with all thy harte, and with al thy soule, and with al thy mynde. This is the first and greatest commaundemēt. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the lawe, and the Prophetes. While the Phariseis were gathered together, Iesus asked them, sayng: What thinke ye of Christe, whose sonne is he: They saied vnto hym: The sonne of Dauid. He saied vnto them: How then doth Dauid in spirite, cal him Lorde, sayng: The Lorde saied vnto my Lorde, sit thou on my right hande, till I make thyne enemies thy fote stole. If Dauid then cal hym lord how is he then his sonne: And no man was able to answer hym any thyng, neither durst any man (from that daie furth) aske hym any moe questions.

The .xix. Sondaie.

¶ The Collecte.



God, forasmuche as without the, we are not able to please the: Graunt that the workyng of thy mercie, may in all thynges directe and rule our hartes, through Iesus Christe our Lorde.

¶ The Epistle.

This



This I saie and testifie through the lorde, that ye hencefurthe walke, not as other Gentiles walke, in vanitie of their mind, while thei are blynded in their vnderstandyng, beyng farre from a godly life, by the meanes of the ignoraunce that is in them, and because of the blyndnesse of their hartes, whiche beyng past repentaunce, haue giuen themselves ouer vnto wantonnesse, to worke al maner of vncleannes euen with gredines. But ye haue not so learned Christ. If so bee that ye haue heard of hym, & haue been taught in hym, as the truthe is in Jesu (as concernyng the conuersacion in tynes past) to laie from you the old manne whiche is corrupte, accordyng to the deceiueable lustes. To be renued also in the spirite of your mynd, and to put on that newe man, whiche after God is shapen in righteousnes, and true holines. Wherefore, put awaie lyng, and speake euery manne truthe vnto his neighbour, forasmuche as we are members one of another. Be angrie, and synne not. Let not the Sonne go doune vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let hym rather labour with his handes, the thyng, which is good, that he maie giue vnto hym that nedeth. Let no filthy comunicacion procede out of your mouth, but that whiche is good, to edifie with all, as oft as nede is, that it maie minister grace vnto the hearers. And greue not the holy spirite of God, by whom ye are sealed vnto the daie of redemption. Let all bitternes and fearcenes, and wrathe, and roaryng, and cursed speakyng, be put awaie from you, with all maliciousnesse. Be ye curteous one to another, mercifull, forguyng one another, euen as God (for Christes sake) hath forgiven you.

¶ The Gospell.



Jesus entred into a ship, and passed ouer & came into his awne citee. And behold, thei brought to hym a mā sicke of the palsey, lyng in a bed. And when Jesus sawe the faithe of theim, he saied to the sicke of the Palsey, sonne, bee of good chere,
N. i. thy

thy synnes be forgiven thee. And beholde, certain of the Scribes said within themselves: this man blasphemeth. And when Jesus sawe their thoughtes, he saied, wherefore thynke ye euill in your hartes: whether is it easier to saie, thy synnes bee forgiven thee, or to saie: Arise and walke: But that ye maie knowe, that the sonne of man hath power to forgive synnes in yearth. Then saith he to the sicke of the Palsey: arise, take vp thy bedde, and go vnto thy house. And he arose, and departed to his house. But the people that sawe it, marueiled & glorified God, whiche had giuen suche power vnto men.

The. xx. Sondaie.

¶ The Collecte.

Almighty and mercifull GOD, of thy bountifull goodnes, kepe vs, from all thynges that maie hurt vs, that we beeyng ready, bothe in body and soule: maie with free hartes, accomplishe those thynges, that thou wouldest haue doen, through Jesus Christ our lord

¶ The Epistle.

Ephe. v.



Take hede therfore, how ye walke circumspectly, not as vnwise, but as wise men, redemyng the tyme, because the daies are euill. wherefore be ye not vnwise, but vnderstand what the will of the Lorde is, and be not drunken with wine, wherein is excesse: But bee filled with the spirite, speakyng vnto your selues, in Psalmes and hymnes, and Spirituall songes, syngyng and makyng melodie to the Lorde in your hartes, giuyng thanks alwaies for all thynges, vnto GOD the father, in the name of our Lorde Jesus Christe, submittyng your selues one to another, in the feare of God.

¶ The Gospell.

Math. xxij



Jesus saied to his disciples: the Kyngdome of heauen is like vnto a man that was a Kyng, whiche made a mariage for his sonne, & sent furthe his seruauntes, to call them that were bidden

bidden to the wedding, and thei would not come. Again he sent furthe other seruauntes, sayng: tell them, which are bidden, behold, I haue prepared my diner, myne oxē and my fatlynges are killed, and all thynges are ready, come vnto the Mariage. But thei made light of it, and went their waies: one to his ferme place, another to his Merchaundise, and the remnaunt toke his seruauntes, and entreated them shamefully, and slue them. But whē the kyng heard thereof, he was wrothe, and sent furthe his men of warre, and destroyed those murtherers, and bzrent vp their citie. Then saied he to his seruauntes, the mariage in dede is prepared, but thei whiche were biddē were not worthy: go ye therfore out into the high waies and as many as ye finde, bid them to the mariage. And the seruauntes went furthe into the high waies, and gathered together all, as many as thei could finde, bothe good and bad, and the weddyng was furnished with gēstes. Then the kyng came in, to se the gēstes, and whē he spied there a manne, whiche had not on a weddyng garment, he saied vnto hym: frende, how camest thou in hether, not haupng a weddyng garment? And he was euē speachelesse. Then saied the Kyng to the ministers: take and bynde hym hande and foote, and cast hym into outer darknes, there shalbe wepyng, and gnashyng of teth For many be called, but fewe are chosen.

The. xxi. Sondaie.

¶ The Collect.

G Raunt we beseeche thee mercifull lord, to thy faithfull people, pardon and peace, that thei maie be clesed frō all their synnes, and serue the with a quiete mynde, through Iesus Christ our Lorde.

¶ The Epistle.

M Brethren, bee strong through the Lorde, and through the power of his mighte. Put on all the armour of God, that ye may stand against all the assaultes of the Deuill. For we wrestle

R. ii.

not

Ephe. vi.

not against bloud and fleshe, but against rule, against power, against worldly rulers, euen gouernors of the darkenes of this worlde, against spiritual craftines in heauenly thynges. Wherefore take vnto you the whole armor of God, that ye maie be able to resist in the euill daie and stande perfect in all thynges. Stande therefore, and your loynes girde with the truthe, hauyng on the breste plate of righteousnesse, and hauyng shoes on your fete, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shilde of faithe, wherewith ye maye quenche all the fierie dartes of the wicked. And take the helmet of saluacion, and the sweard of the spirit, whiche is the worde of God. And praie alwaies with all maner of praier, and supplicacion in the spirit, and watch ther-vnto, with all instaunce and supplicacion for all saintes and for me, that vtteraunce maie be giuen vnto me, that I maie open my mouthe frely, to vtter the secretes of my Gospell (wherof I am a messenger in bondes) that therein I maie speake frely, as I ought to speake.

¶ The Gospell.

Ihon. iiii.



Here was a certain Ruler, whose sonne was sicke in Capernaum. Assone as thesame heard that Iesus was come out of Jewrie, into Galiley, he went vnto hym, and besoughte hym, that he would come doune, and heale his sonne. For he was euen at the poynct of death. Then saied Iesus vnto hym, excepte ye se signes, and wonders, ye will not beleue. The ruler saied vnto hym, Sir, come doune, or euer that my sonne dye. Iesus saith vnto hym, go thy waye, thy sonne liueth. The man beleued the worde that Iesus had spoken vnto hym. And he went his waie. And as he was goyng doune, the seruauntes mette hym, and tolde hym, sayng, thy sonne liueth. Then inquired he of them the houre, when he began to amende. And thei said vnto hym, yesterdaie at the .vii. houre, the feuer lefte hym. So the father knewe that it was thesame houre, in the whiche Iesus saied vnto hym, thy sonne liueth: and he beleued, and all his housholde. This is again the seconde
miracle

miracle that Iesus did, when he was come out of Iurie,
into Galiley.

The xxii. Sondaie

¶ The Collect.

Ode wee beseeche thee to kepe thy householde, the
churche, in continuall godlinesse, that through thy
protection, it maie be free from all aduersities, and
deuoutly giuen to serue thee in good workes, to the glo-
ry of thy name: through Iesus Christ our lord. Amen.

¶ The Epistle.

Ihanke my God, with all remembraunce of Philip. i.
you, alwaies in all my praiers for you, and I
praise with gladnesse: because ye are come into
the felowship of the Gospel, from the first day
vntill now. And am surely certified of this, that he whi-
che hath begonne a good worke in you, shall performe it
vntill the daie of Iesus Christ, as it becometh me, that I
should so iudge of you all, because I haue you in my hart
forasmuche as ye are all companions of grace with me,
euen in my bodes, and in the defendyng, and stablishyng
of the Gospell. For God is my record, how greatly I long
after you all, from the verie harte roote, in Iesus Christ.
And this I praise, that your loue maie encrease, yet more
and more in knowlege, and in all vnderstandyng, that
ye maie accept the thynges, that are most excellent, that
ye maie bee pure, and suche as offende no man, vntill the
daie of Christ, beyng filled with the fruct of righteous-
nesse, whiche cometh by Iesus Christe, vnto the glorie
and praise of God.

¶ The Gospell.

Peter saied vnto Iesus, Lorde, how ofte shall I Mat. xviij.
forgiue my brother, if he synne against me, till
seuen tymes: Iesus saith vnto hym. I saie not
vnto thee, vntill seuen tymes: but seventie ty-
mes, seuen tymes. Therefore is the kyngdome of heauen,
likened vnto a certain man, that was a Kyng, whiche
R. iii. would

would take accomptes of his seruauntes. And when he had begonne to reken, one was brought vnto hym, whiche owed hym. x. M. talētes, but forasmuche, as he was not able to paie, his lorde commaunded hym to be solde, and his wife and childzen, and all that he had, and paiement to be made. The seruaunt fell doune, and besought hym, sayng: sir, haue pacience with me, and I will paye thee all. Then had the lorde pitie on that seruaunt, and losed hym, and forgaue hym the debte. So the same seruaunt went out, and founde one of his fellowes, whiche oughte hym an hundred pence, and he laied handes on hym, and toke hym by the throte, sayng: paie that thou owest. And his felowe fell doune, and besought hym, sayng: haue paciēce with me, and I will paie thee al. And he would not, but went and cast hym into prisone, till he should paie the debte. So when his fellowes sawe what was doen, thei were very sorry, and came and tolde, vnto their lorde, all that had happened. Then his lorde, called hym, and saied vnto hym: O thou vngracious seruaunt, I forgaue thee all that debte, when thou desireddest me: shouldest not thou also, haue had compassion on thy felowe, euen as I had pitie on thee, and his Lorde was wrothe, and deliuered hym to the Jailers, till he should paie all that was due vnto hym. So likewise shall my heauenly father, do also vnto you, if ye from your hartes fogiue not (euery one his brother) their trespasses.

The. xxiii. Sondaie.

¶ The Collect.

GOD our refuge and strength, whiche art the author of all godlines, be redy to heare the deuoute praiers of thy churche, and graūt that those thinges, whiche we aske faithfully, we maie obtain effectually. Through Iesu Christ our lorde. Amen.

¶ The Epistle.

Philip, iii.

Brethren, be folowers together of me, and looke on them, whiche walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you

you often, and nowe tell you wepyng) that thei are the enemies of the crosse of Christ, whose ende is dampnation, whose bealy is their God, and glorie, to their shame, whiche are worldly mynded. But our conuersacion is in heauen, from whence wee looke for the sauiour, euen the Lorde Jesus Christ, whiche shall chaunge our vile body that he maie make it like vnto his glorious body: accordyng to the woorkyng, whereby he is able also to subdue all thynges vnto hymself.

¶ The Gospell.



When the Phariseis went out, and tooke counsaill, how thei might tangle hym in his wordes. And thei sent out vnto him their disciples with Herodes seruantes, sayng: Master, we knowe that thou art true, and teachest the waie of God truely, neither carest thou for any man, for thou regardest not the outward apparaunce of men. Tell vs therefore, how thynkest thou: Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuyng their wickednesse, saied. why tempt ye me, ye hypocrites: Shewe me the tribute money. And thei tooke hym a peny. And he saied vnto them: whose is this ymage and superscription? Thei saied vnto hym, Cesars. Then saied he vnto them: giue therfore vnto Cesar, the thynges, whiche are Cesars: and vnto God, those thynges, whiche are gods. When thei heard these wordes: thei marueiled, and left hym, and went their waie. Math. xxij

The. xxiiii. Sondae.

¶ The Collect.

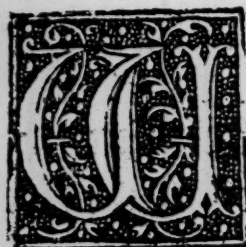
Lorde we beseeche thee assyle thy people from their offences, that through thy bountefull goodnesse, we maie bee deliuered from the bandes of all those synnes, whiche by our frailtie, we haue comitted: graunt this. &c. Amen.

¶ The Epistle.

R. iiii.

we

Collos. i.



Gyue thanks to **GOD**, the father of our
 Lorde Jesus Christe, alwaies for you in our
 prayers, for we haue heard of your faith in
 Christ Iesu, and of the loue, whiche ye beare
 to all saintes, for the hopes sake, whiche is
 laied by in store for you in heauen, of whiche hope, ye
 heard before, by the true worde of the Gospell, whiche is
 come vnto you, euen as it is fructifull, and groweth, as it
 is also among you from the daie, in the whiche ye heard
 of it, and had experience in the grace of God, through the
 truth, as ye learned of Epaphra, our deare fellowe ser-
 uant, whiche is for you a faithfull minister of Christe,
 whiche also declared vnto vs your loue, whiche ye haue
 in the spirite. For this cause, we also euer sence the daie
 wee heard of it, haue not ceased to praise for you, and to
 desire that ye might bee fulfilled, with the knowlege of
 his will, in all wisdom and spirituall vnderstandyng,
 that ye might walke worthy of the lorde, that in al thin-
 ges ye maie please, beyng fructifull in all good woorkes,
 and encreasyng in the knowlege of God, strenghted with
 all might, through his glorious power, vnto all patience
 and long sufferynge with ioyfulnes, giuyng thanks vn-
 to the father, which hath made vs mete, to be partakers
 of the enheritaunce of saintes in light.

The Gospell.

Math. ix.



Wilest Jesus spake vnto the people, beholde:
 there came a certain Ruler, and worshipped
 hym, sayng, my daughter is euen nowe dis-
 cessed, but come, and laie thy hand vpon her,
 and she shall liue. And Jesus arose, and folo-
 wed hym, and so did his disciples. And behold, a woman
 whiche was diseased with an issue of bloudde, twelue ye-
 res: Came behynde hym, and touched the hemme of his
 Vesture. For she saied within her self: If I maie touche
 but euen his Vesture onely, I shalbee saue. But Jesus
 turned hym about, & when he sawe her, he saied: Daugh-
 ter, be of good comforte, thy faith hath made thee saue.
 And the woman was made whole, euen the same tyme.

And

And when Iesus came into the rulers house, and sawe the Minstrelles and people makynge a noyse, he said vnto them, get you hence, for the maide is not dead, but slepeth, and thei laughed him to scorn. But when the people were put furthe, he went in, and toke her by the hand and saied, damosell arise. And the damosell arose. And this noyse was abroad in all that lande.

The. xxv. Sondaie.

¶ The Collect.

S Tirre vp we beseeche thee, O Lorde, the willes of thy faithfull people, that thei plenteously bryngynge furthe the fruite of good woorkes, maie of thee bee plenteously rewarded. Through Iesus Christe our Lorde. Amen.

¶ The Epistle.



Chold, the tyme cometh saith the Lorde, Iere. xxiij. that I will raise vp the righteous braunche of Dauid, whiche kyng shall beare rule, and he shall prospeere with wisdom, and shall set vp equitie and righteousness again in yerth.

In his tyme, shall Iuda be saued, and Israell shall dwell without feare. And this is the name, that thei shall call hym, euen the Lorde our righteousness: and therfore behold, the tyme cometh saith the Lorde, that it shall bee no more saied. The lorde liueth, whiche brought the children of Israell out of the lande of Egypte: but the Lorde liueth, whiche brought furthe, and ledde the sede of the house of Israell, out of the North lande, and from all countrees where I haue scattered them, and thei shall dwell in their awne lande again.

¶ The Gospell.



When Iesus lift vp his eyes, & sawe a greates Ihon. vi. companie come vnto hym: he saith vnto Philip, whence shall we buye breade, that these may eate: This he said to proue him for he himself knewe what he would dooe. Philip answered hym, two. C. peny worth of

of bread are not sufficient for them, that every man maie take a litle. One of his disciples (Andrewe, Simon Peters brother) saied vnto hym: there is a ladde here, whiche hath five barley loues, and twoo fishes, but what are thei among so many? And Jesus saied: make the people sit doune. There was muche Grasse in the place. So the men satte doune, in nombre aboute five thousande. And Jesus toke the bread, and when he had giuen thanks, he gaue to the disciples, and the disciples to them that were set doune. And likewise of the fishes, as muche as thei would. When thei had eaten enough, he saith vnto his disciples: gather vp the broken meate, whiche remaineth, that nothyng bee losse. And thei gathered it together, and filled .xii. Baskettes, with the broken meate of the five barley loues, which broken meate, remained vnto them that had eaten. Then those men, when thei had seen the miracle that Jesus did, saied: this is of a truthe thesame Prophete, that should come into the worlde.

Cf there be any mo Sondaies before Aduent Sondaie, to supply thesame, shalbe taken the seruice of some of those Sondaies that were omitted betwene the piphanie, and Septuagesima.

S. Andrewes daie.

CThe Collect.

Almightie God, which diddest giue suche grace vnto thy holy Apostle saincte Andrewe, that he redily obeyed the callyng of thy sonne Jesus Christe, and folowed hym without delaye, graunt vnto vs all, that we beyng called by thy holy worde, maie furthwith giue ouer our selues obediently to folowe thy holy commaundementes: through thesame Jesus Christ our Lorde.

CThe Epistle.

Rom. x.



If thou knowlege with thy mouth, that Jesus is the Lorde, and beleue in thy hart, that God raised hym vp from death, thou shalt bee saue. For to beleue with the harte, iustificieth: and

and to knowlege with the mouth, maketh a man saufe
 For the scripture saith: whosoever beleueth on hym, shal
 not bee confounded. There is no difference betwene the
 Jewe and the Gentile. For one is Lorde of all, whiche is
 riche, vnto all that call vpon hym. For whosoener both
 call on the name of the lorde, shal be saufe. How then shal
 thei call on hym, on whom thei haue not beleued: How
 shal thei beleue on hym, on whom thei haue not heard:
 How shal thei heare without a preacher: And how shal
 thei preache, without thei be sent: As it is written, how
 beautiful are the fete of them, whiche bryng tidynge of
 peace, & bryng tidynge of good thynges. But thei haue
 not all obeyed to the Gospell, for Esay saieth: lorde, who
 hath beleued our saynges: So then: Faithe cometh by
 hearyng, and hearing cometh by the worde of God. But
 I aske, haue thei not heard: No doubt their sound went
 out into all landes, and their woordes into the endes of
 the worlde. But I demaunde, whether Israell did knowe
 or not: First, Moses saith, I will prouoke you to enuy by
 thein that are no people, by a foolish nation, I will an-
 gre you. Esay, after this is bolde, and saith: I am found
 of thein that sought me not, I am manifest vnto thein,
 that asked not after me. But against Israell he saieth:
 all daie long haue I stretched furthe my handes, vnto a
 people that beleueth not, but speaketh against me.

¶ The Gospell.



¶ Jesus walked by the Sea of Galiley, he Math. iiii.
 sawe twoo brethren: Symon, whiche is cal-
 led Peter, and Andrew his brother, castyng
 a nette into the sea, (for thei were Fishers)
 and he saieth vnto thein, folowe me, and I
 wil make you to become fishers of mē. And thei straight
 waie lefte their nettes, and folowed hym. And when he
 was gone furthe from thence, he sawe other twoo bre-
 thren, Iames the sonne of zebede, and Ihon his brother,
 in the Shippe, with zebede their father, mendyng their
 nettes, and he called them, and thei immediatly lefte the
 shippe, and their father, and folowed hym.

Saint

Saint Thomas

the Apostle.

¶ The Collect.

Almighty everliuyng God, whiche for the more confirmation of the faithe, diddest suffer thy holy Apostle Thomas, to be doubtfull in thy sonnes resurrection, graunt vs so perfectly, and without all doubte to beleue in thy sonne Iesus Christe, that our faithe in thy sighte neuer bee reprobued. Heare vs, O Lorde, through the same Iesus Christe: to whom with thee, and the holy ghoste. &c.

¶ The Epistle.

Ephe. ij.



Now are ye not straungers, nor foreyners, but citezeines with the sainctes, and of the household of God, and are buylt vpon the foundation of the Apostles, and Prophetes, Iesus Christ hymself beyng the hed corner stone: in whō what buildyng soeuer is coupled together, it groweth vnto an holy temple of the lorde, in whō also ye are built together to be an habitation of God, through the holy ghost.

¶ The Gospell.

Ihon. xx.



Thomas one of the twelue, which was called Didimus, was not with theim, when Iesus came. The other disciples therefore said vnto hym, we haue seen the lorde: but he saied vnto them, except I se in his handes, the printe of the nailes, and putte my finger into the printe of the nailes, and thrust my hande into his side, I will not beleue. And after eight daies, again his disciples were within, and Thomas with the. Then came Iesus, when the doores were shut, and stode in the middes, and saied: Peace bee vnto you. And after that he saied to Thomas, bryng thy finger hether, and se my handes, and reache hether thy hande, and thrust it into my side, and be not faithlesse, but belcuyng. Thomas answered, and saied vnto hym: my Lorde, and my God, Iesus saied vnto hym: Thomas, because thou hast
seen

seen me, thou hast beleued: blessed are they that haue not seen, and yet haue beleued. And many other signes truly did Iesus, in the presence of his Disciples, whiche are not written in this booke. These are written, that ye might beleue that Iesus Christ is the sonne of God, and that (in beleuyng) ye might haue life through his name

The Conuersion

of saint Paule.

The Collect.

GOD whiche haste taught all the worlde, through the preaching of thy blessed Apostle saint Paule: graunt wee beseeche thee, that we whiche haue his wonderfull conuersion in remembraunce, maie folowe and fulfill thy holy doctrine that he taught: through Iesu Christ our lord. Amen.

The Epistle.



AND Saul yet breathyng out threatenynge Actes. i.
and slaughter against the Disciples of the
Lorde: went vnto the high Priest, and desi-
red of him letters, to tary to Damasco, to the
Sinagogues, that if he founde any of this
waie, were they menne, or women, he might bryng them
bounde to Hierusalem. And when he iourneyed, it fortu-
ned that as he was come nighe to Damasco, sodainly
there shined rounde aboute hym, a lighte from heauen,
and he fell to the yearth, and heard a voyce, sayng to
hym: Saul, Saul, why persecutest thou me? And he said
what art thou Lorde? And the Lorde saied, I am Iesus
whō thou persecutest. It is heard for the to kicke against
the pricke. And he bothe tremblyng and astonied, saied:
lorde what wilt thou haue me to do? And the lorde saied
vnto hym: arise and go into the citee, and it shalbe tolde
thee what thou muste do. The menne whiche iourneyed
with hym, stood amased, hearyng a voyce, but seying no
man. And Saul arose from the yearth, and when he o-
pened

D. i.

pened

pened his eyes, he sawe no man. But thei led hym by the hande, and brought hym into Damasco. And he was. iiii daies without sighte, & neither did eate nor drynke. And there was a certain discipule at Damasco, named Ananias, and to hym saied the Lorde in a vision: Ananias, and he saied, behold, I am here lord. And the lorde saied vnto hym, arise, and go into the strete (whiche is called streight) and seke in the house of Judas, after one called Saul of Tharsus. For behold, he praieth, and hath seen in a vision, a man named Ananias, comyng in, to hym, and puttyng his handes on hym, that he might receiue his sight. Then Ananias answered: lord, I haue heard by many, of this man, how much he euill he hath dooen to thy saintes at Hierusalem. And here he hath aucthoritee of the high priestes, to bynd all that call on thy name. The lorde saied vnto hym: go thy waie, for he is a chosen vessel vnto me, to beare my name before the Gentiles, & kynges, and the children of Israell. For I will shew him how greate thynges he must suffer for my names sake.

And Ananias went his waie, and entered into the house, and putte his handes on hym, and saied: Brother Saul, the lorde that hath appered vnto thee in the waie as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy ghost.

And immediatly there fell from his eyes, as it had been scales, and he receiued sighte, and arose, and was baptised, and receiued meate, and was comforted. Then was Saul a certain daies with the discipules, which wer at Damasco. And straight waie he preached Christe in the Synagoges, how that he was the sonne of God. But all that heard hym were amased, and said, is not this he that spoyled them whiche called on this name in Hierusalem, and came hether for that entent, that he mighte bryng them bound vnto the high priestes: But Saul increased the more in strength, and confounded the Jewes whiche dwelte at Damasco, affirmyng that this was verie Christ.



Deter answered and saied vnto Iesus, be-
holde: wee haue forsaken all and folowed
thee, what shall we haue therefore: Iesus
saied vnto theim: Verely I saie vnto you,
that when the sonne of man shall sit in the
seate of his maiestie, ye that haue folowed
me in the regeneracion, shall sit also vpon the .xii. seates,
and Iudge the .xii. tribes of Israell. And euery one that
forsaketh house, or brethren, or sisters, or father, or mother
or wife, or children, or landes, for my names sake, shall re-
ceiue an. C. folde, and shall enherite euerlastyng life: but
many that are first shall be last, and the last shall be first.

Math. xix.

The Purificacion of

Sainte Marie the Virgine.

¶ The Collect.

Almightie and euerlasting God, we humbly beseeche
thy maiestie, that as thy onely begotten sonne, was
this daie presented in the Temple, in substance of
our fleshe, so graunt that we maie be presented vnto thee
with pure and cleare myndes: by Iesus Christ our lord.

¶ The Epistle.

¶ That same that is appoynted for the Sondaie.

¶ The Gospell.



When the tyme of their Purificaciō (after the
lawe of Moyses) was come, thei broughte
hym to Hierusalem, to present hym to the
Lorde (as it is written in the Lawe of the
Lorde) euery man child that first openeth
the matrix, shall be called holy to the lord,
and to offer (as it is said in the lawe of the lord) a paire
of turtle doves, or two yong pigeons. And behold, there
was a man in Hierusalem, whose name was Symeon.
And the same manne was iuste and godly, and looked for
the cōsolacion of Israell, and the holy ghost was in hym
And an answer had he receiued of the holy ghoste, that
D. ii. he

Luke. ii.

he should not se death, except he first saw the lorde Christ
And he came by inspiracion into the temple.

S. Mathies daie.

The Collect.

Almighty God, whiche in the place of the traitour
Judas, diddest chole thy faithful seruaunt Mathie
to be of the number of thy twelue Apostles: graunt
that thy Church beyng alwaie preserved from false A-
postles maie be ordered and guided, by faithful and true
Pastours, through Iesus Christe our lorde.

The Epistle.

Actes, i.



And those daies Peter stode vp, in the middes of
the disciples, and saied (the number of names
that were together, were aboute an. C. xx.) Ye
men and brethren, this scripture muste nedes
haue been fulfilled, whiche the holy ghoſte, through the
mouthe of Dauid, spake befoze of Judas, whiche was
guide to the that toke Iesus. For he was nombred with
vs, and had obtained felowship in this ministraciō. And
thesame hath now possessed a platte of ground, with the
reward of iniquitie, and when he was hanged, burst in
sonder in the midst, and all his bowelles gushed out: &
it was knowen vnto al the enhabitors of Hierusalem: in
somuche that thesame field is called in their mothe ton-
gue. Acheldema, that is to saie, the bloudy field. For it is
writen in the boke of Psalmes: his habitaciō be voyde,
and no man be dwelling therin, and his Bishoprike let
another take. wherfore, of these men whiche haue com-
panied with vs (all the tyme that the lorde Iesus had al
his conuersacion emong vs, beginnyng at the baptisme
of Iho, vnto that same daie, that he was taken vp from
vs) must one be ordeined, to bee a witnesse with vs of his
resurrecciō. And thei appoynted two, Ioseph which is
called Barsabas (whose sire name was Justus) & Ma-
thias. And when thei praied, thei said: thou lorde which
knowest the hartes of all menne, shewe whether of these
two

two thou haste chosen, that he maie take the roume of this ministracion and Apostleship, from whiche Judas by transgression fell, that he might go to his awne place And thei gaue furthe their lottes, and the lot fel on Mathias, and he was compted with the eleuen Apostles.

¶ The Gospell.



In that tyme Iesus answered & said, I thanke thee (O father) Lorde of heauen and yearth, because thou haste hid these thynges from the wise and prudent, and hast shewed theim vnto babes: Verely father, euen so was it thy good pleasure. All thynges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any manne the father, saue the sonne, and he to whomsoever the sonne wil open hym. Come vnto me all ye that labor and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in harte, and ye shall finde rest vnto your soules, for my yoke is easie, and my burthen is light. Math. xi.

The Annunciation

of the Virgine Marie.

¶ The Collett.

W e beseeche thee Lorde, powre thy grace into our hartes, that as we haue knowen Christe thy sonnes incarnaciō, by the message of an Angell: so by his crosse and passion, we maie be brought vnto the glory of his resurreccion: through the same Christ our lorde

¶ The Epistle.



God spake ones again vnto Ahas, sayng, require a token of the lord thy God, whether it be toward the depthe beneth, or toward the the heigth aboue. Then said Ahas: I will require none, neither will I tempte the Lorde. Esaie. vii.

And he said: harken to, ye of the house of Dauid, is it not enough for you, that ye be greuous vnto me, but ye must

¶ D. iii.

greue

geue my God also: And therefore the Lorde shall geue you a token: behold, a virgine shall conceive and beare a sonne, and thou his mother shalt call his name Emmanuell. Butter and hony shall he eate, that he may knowe to refuse the euill, and chose the good.

CThe Gospell.

Luke i.



And in the sixth monethe, the Angell Gabriell was sent from God, vnto a citee of Galile named Nazareth, to a virgine, spoused to a man, whose name was Ioseph, of the house of Dauid, and the virgines name was Marie. And the Angell went in vnto her, and saied: Haile full of grace, the Lorde is with thee. Blessed art thou among women. When she sawe hym, she was abashed at his sayng: and cast in her mynde, what maner of salutation that should bee. And the Angell saied vnto her: feare not Marie, for thou hast founde grace with God. Beholde, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Jesus: he shall be great, and shall be called the sonne of the highest. And the lorde God shall geue vnto hym the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his Kynngdome there shall be no ende.

Then saied Marie to the Angell: how shall this be, sayng I knowe not a man: And the Angell answered and saied vnto her: the holy ghooste shall come vpon thee, and the power of the highest shall overshadowe thee. Therefore also that holy thyng, which shall be borne, shall be called the sonne of God. And behold, thy colyne Elizabeth, she hath also conceived a sonne in her age. And this is the sixth monethe to her; whiche was called barren: for with God nothyng shall be vnpossible. And Marie saied behold, the handmaide of the lorde, bee it vnto me, accordyng to thy worde. And the Angell departed from her.

S. Markes date.

CThe Collect.

Almightie

O mightie GOD, whiche haste instructed thy holy Church, with the heavenly doctrine of thy Euangelist saint Marke, geue vs grace so to bee established by thy holy Gospell, that we be not like children, carried awaie with euery blast of vain doctrine: Through Iesus Christ our Lorde.

The Epistle.



Nto euery one of vs is geuen grace, accordyng to the measure of the gifte of Christe. Ephe. iiii. wherefore he saith: when he went vp on hie he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first, into the lowest partes of the yearth: he that descended, is euen the same also that ascended vp aboue al heauens, to fulfil al thynges. And the very same, made some apostles, some prophetes, some Euangelistes, some shepherdes and teachers: to the edifyng of the saintes, to the woork and administracion, euen to the edifyng of the body of Christ, till we all come to the vnitie of the faith, and knowlege of the sonne of God, vnto a perfect man, vnto the measure of the full perfecte age of Christe. That we hencefurthe should bee no more children, waueryng and carried aboute with euery wynde of doctrine, by the wilnesse of menne, throughe craftinesse, whereby they laie awaite for vs, to deceiue vs. But let vs folowe the trueth in loue, and in all thynges growe in hym, whiche is the head, euen Christ, in whom if all the body be coupled and knit together, throughout euery ioynt, wherewith one ministereth to another (accordyng to the operacion, as euery parte hath his measure) he encreaseth the body, vnto the edifyng of it self, through loue.

The Gospell.



Am the true vine, & my father is an husbnde Ihon. xv. man. Euery braunche that beareth not fruite in me, he wil take awaie. And euery braunche that beareth fruite, will he purge, that it may bryng furthe more fruite. Nowe are ye cleane through

D. iiii. the

the wordes whiche I haue spoken vnto you. Bide in me and I in you. As the braunche cannot beare fruite of it self, except it bide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in hym, the same byngeth furthe muche fruite. For without me can ye do nothyng. If a man bide not in me, he is caste furthe as a braunche, and is withered: and menne gather them, and cast them into the fire, and thei burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe doen for you. herein is my father glorified, that ye beare muche fruite, and become my disciples. As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shall bide in my loue, euen as I haue kept my fathers commaundementes, and abide in his loue. These thynges haue I spoken vnto you, that my ioye mighte remain in you, and that your ioye might be full.

S. Philip and Iames.

¶ The Collect.

A Almighty GOD, whom truely to knowe is euery lastyng life: graunt vs perfectly to knowe thy sone Iesus Christ to be the waie, the truthe, and the life, as thou hast taught saint Philippe, and other the Apostles, through Iesus Christ our Lorde.

¶ The Epistle.

Iames. i.



Iames the seruaunt of God, and of the Lorde Iesus Christe, sendeth gretynge to the twelue tribes, which are scatered abroad. My brethren compt it for an excedyng ioye, when ye fall into diuerse temptaciōs, knowyng this, that the tryng of your faith gendereth pacience: and lette pacience haue her perfect woork, that ye maie bee perfect and sounde, lackyng nothyng. If any of you lacke wisdom, let him aske of hym that geueth it: euen God, whiche geueth to all men indifferently, and casteth no manne in the tette,
and

and it shalbe geuen hym. But let hym aske in faith, and wauer not: for he that doubteth, is like a waue of the sea whiche is tossed of the windes, and caried with violence neither let that manne thynke, that he shall receiue any thyng of the lord. A waueryng mynded man, is vnstable in all his waies. Lette the brother whiche is of lowe degree, reioyce when he is exalted. Again, let hym that is riche, reioyce when he is made lowe. For even as the floure of the grasse, shall he passe a waie. For as the sonne riseth with heate, and the grasse withereth, and his flower falleth a waie, and the beautie of the fashion of it perissheth: even so shall the riche man perishe in his waies. Happie is the man that endureth temptacion: for when he is tried, he shall receiue the crowne of life, whiche the lord hath promised to them that loue hym.

¶ The Gospell.



AND Jesus saied vnto his disciples, let not your hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again & receiue you, even vnto my self: that where I am, there maie ye be also. And whether I go, ye knowe, and the waie ye knowe. Thomas saith vnto him lord, we knowe not whether thou goest. And how is it possible for vs, to knowe the waie: Jesus saith vnto him I am the waie and the truthe, and the life. No man cometh to the father but by me, if ye had knowē me, ye had knowen my father also: and now ye knowe hym, & haue seen hym. Philip saith vnto hym: lord shewe vs the father, and it suffiseth vs. Jesus saith vnto hym, haue I been so long tyme with you, and yet hast thou not knowē me: Philippe, he that hath seen me, hath seen my father, and how saiest thou then, shewe vs the father: Beleuest not thou, that I am in the father, & the father in me: the wordes that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that doeth the works.

Ihon. x. iiii

workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely I laie vnto you, he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he doe, because I go vnto my father. And whatsoeuer ye aske in my name, that wil I do, that the father maie be glorified by the sonne. If ye shall aske any thyng in my name, I will do it.

S. Barnabie

Apostle.

The Collect.

Orde almightie, whiche haste endued thy holy Apostle Barnabas, with synguler giftes of thy holy ghoſte: let vs not bee destitute of thy manifold giftes, nor yet of grace to vse theim alwaie, to thy honor and glory, through Iesus Christ our lord.

The Epistle.

Actes, xii.



Idynges of these thynges, came vnto the eares of the congregacion, whiche was in Hierusalem. And thei sent furthe Barnabas, that he should go vnto Antioche: which when he came and had seen the grace of God, was glad, and exhorted theim all, that with purpose of harte, thei would continually cleue vnto the lord. For he was a good man, and full of the holy ghoſte, and of faithe, and muche people was added vnto the lord. Then departed Barnabas to Tharsus, to seke Saul. And when he had found hym: he brought hym vnto Antioche. And it chaunced, that a whole yere thei had their conuersacion with the congregaciō there, and taught muche people. In so muche that the disciples of Antioche, were the first that were called christian. In those daies came Prophetes from the citee of Hierusalem vnto Antioche. And there stode vp one of theim, named Agabus, and signified by the Spirite, that there should bee greate dearthe throughout all the world, whiche came to passe in the Emperour Claudius daies.

daies. Then the Disciples, euery man accordyng to his abilitie, purposed to send succour vnto the brethren, whiche dwelte in Iurie: whiche thyng thei also did, and sent it to the Elders, by the handes of Barnabas and Saul.

¶ The Gospell.

This is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestowe his life for his frendes. Ye are my frēdes, if ye do whatsoeuer I commaunde you. Hencefurthe cal I not you seruautes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes: For all thynges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordeined you to go & bryng furthe fruct, and that your fruct should remain, that whatsoeuer ye aske of the father in my name, he maie geue it you. Ihon. xv.

S. Ihon Baptift.

¶ The Collect.

O Almighty God, by whose prouidence thy seruaunt Ihon Baptift, was wonderfully borne, and sent to prepare the waie of thy sonne our sauour, by preachyng of Penauce: make vs so to folowe his doctryne, and holy life, that we maie truly repent, according to his preachyng, and after his example, constantly to speake the truth, boldly rebuke vice, and patiently suffer for the truthe's sake: through Iesus Christ our lorde.

¶ The Epistle.



Et of good chere my people, O ye Prophetes, Esaie. xl.
comfort my people saith your God, comfort Hierusalem at the harte, and tell her, that her trauaill is at an ende, that her offence is pardoned, that she hath receiued at the lordes hand, sufficient correcciō for all her synnes. A voyce cried

cried in wilderness, prepare the waie of the Lorde in the wilderness, make streight the patthe for our God in the deserte. Lette all valleis be exalted, and euery mountain and hill bee laied lowe, what so is croked, let it bee made straight, and let the rough be made plain felde. For the glory of the lorde shall appere, and all fleshe shall at ones se it, for why, the mouth of the lorde hath spoken it. The same voyce spake: now cry. And the Prophete answered what shall I crie: That all fleshe is Graspe, and that all the goodlinesse thereof, is as the floure of the fiede. The graspe is withered, the floure falleth awaie. Euē so is the people as graspe, when the breath of the Lorde bloweth vpon them. Neuerthelesse, whether the graspe wither, or that the floure fade awaie, yet the worde of our God endureth for euer. Go vp vnto the high hill (O Syō) thou that bryngeest good tidynge, lifte vp thy voyce with power, O thou preacher Hierusalē, lift it vp without feare: and saie vnto the citees of Iuda: behold your GOD, beholde, the lorde God shall come with power, & beare rule with his arme. Behold, he bryngeth his threasure with hym, & his workes go before hym. He shall fede his flocke like an herdman. He shall gather the Lambes together with his arme, and cary theim in his bosome, and shall kyndly entreate those that beare young.

¶ The Gospell.

Luke. i.



Elizabethes tyme came that she should be deliuered, and she brought furthe a sonne. And her neighbors and her colines heard howe the Lorde had shewed greates mercie vpon her, and reioysed with her. And it fortunēd, that in the eight daie, thei came to Circumcise the childe: And called his name zacharie, after the name of his father. And his mother answered, and saied: not so, but his name shall bee called Ihon. And thei saied vnto her: There is none in thy kynred that is named with this name. And thei made signes to his father, howe he would haue hym called. And he asked for writyng Tables, and wrote, sayng: his name is Ihon. And

And they marueyled all. And his mouthe was opened immediatly, and his tonge also, and he spake and pray-
sed G O D . And feare came on all theym that dwelte
nyghe vnto him. And all these sayinges were noyled a-
broade throughout all the highe countrey of Iury, and
they that hearde theim layed theym vp in their hertes,
sayinge: what maner of childe shall this be? And the
hande of the Lorde was with hym. And hys father za-
charias was filled with the holpe Ghoste, and prophe-
cied, sayinge: Praise be the Lorde G O D of Israel, for
he hath visited and redeemed his people. And hath ray-
sed vp an horne of saluation vnto vs, in the house of his
seruaunt Dauid. Euen as he promised by the mouth of
his holy prophetes, whiche were sence the world began.
That we shoulde be saued from our enemies, and frome
the hand of all that hate vs. That he would deale mer-
cifully with our fathers, and remember his holpe coue-
naunte. And he would perfourme the othe whiche he
swore to our father Abraham for to forgeue vs. That we
beyng deliuered out of the hādes of our enemies, myght
serue him without feare al the dayes of our life, in such
holines and rightuousnes as are acceptable for him.
And thou childe shalt be called the Prophete of the hy-
ghest: for thou shalt go before the face of the lord to pre-
pare his wayes: to geue knowlege of saluatiō vnto his
people for the remission of synnes. Through the tender
mercy of our God, wherby the day springe from an hye
hathe visited vs. To geue lyghte to theym that sate in
darckenes, and in the shadowe of deathe, to guide oure
fete into the waye of peace. And the chylde grewe, and
waxed stronge in spirite, and was in wildernes tyll the
day came, when he shoulde shewe him selfe vnto the Is-
raelites.

Sayncte Peters

daye.

¶ The Collect.

P. i.

Almight



Almighty God, whyche by thy sonne Iesus Christe, haste geuen to thy Apostle. S. Peter many excellent gifts, and commaundedste him earnestly to fede thy flocke: make we beseeche the, all Byschoppes, and Pastoures, diligentely to preache thy holye worde, and the people obediently to folow the same, that they maye receyue the Crowne of everlasting glory, throughe Iesus Christ our Lord.

¶ The Epistle.

Act, xli.



At the same time Herod the king stretched forth his handes to bere certein of the congregatiō. And he kylled James the brother of John with the sword. And bicause he saw that it pleased the Iues, he proceeded further, and toke Peter also. Then were the dayes of swete bread. And whē he had caught him, he put him in prison also, and deliuered him to four quaternions of souldiōrs to be kept, entēding after Easter to bringe him forth to the people. And Peter was kept in prisō, but prayer was made wythout ceassing of the cōgregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldiers, boude with. ii. chaines. And the kiepers before the doze, kepte the prison. And beholde, the Aungell of the Lorde was there present, & a light shined in the habitation. And he smote Peter on the side, and stirred him vp, sayinge: Arise vp quickly. And his chaynes fell from his hādes. And the Aungell sayde vnto him: Gird thy selfe, and binde on thy sandales. And he so did. And he said vnto him, cast thy garment about the, & folowe me. And he came out, & folowed him, and wiste not that it was trueth, whyche was done by the Aungell, but thought he had sene a vision. When they were past the first and seconde watche, thei came vnto the yron gate that leadeth vnto the city, whyche opened to them by the owne accorde. And they went out and passed throughe one strete, and forthwith the aungel departed from him.

And

And when Peter was come to hymself, he saied: nowe I knowe of a suretie, that the Lorde hath sent his Angell, and hath deliuered me out of the hande of Herode, and from all the waityng of the people of the Jewes.

¶ The Gospell.



When Jesus came into the coastes of the citee, whiche is called Cesaria Philippi he asked his disciples, sayng: whom do men saie, that I the sonne of man am? Thei saied: some saie that thou art Jho Baptist, some Helias, some Ieremias, or one of the Prophetes. He saith vnto the: but whom saie ye that I am? Symon Peter answered, and saied. Thou art Christ, the sonne of the liuyng God. And Jesus answered, and saied vnto hym: happie art thou Symon, the sonne of Jonas, for fleshe and bloudde, hath not opened that vnto thee: But my father whiche is in heauen. And I saie vnto thee, that thou art Peter: and vpon this Rocke, I will buylde my congregacion. And the gates of hell shall not preuaile against it. And I wil giue vnto thee, the Keyes of the kyngdome of heauen, and whatsoeuer thou byndest in yerth: shalbe bound in heauen. And whatsoeuer thou loosest in yerth, shalbe loused in heauen. Math. xvii

Saint Iames

the Apostle.

¶ The Collect.

G Raunte, O mercifull God, that as thy holy Apostle saint Iames, leauyng his father, and all that he had, without delaye, was obeditent vnto the calling of thy sonne Jesus Christe, and folowed hym: so wee forsakyng all worldly and carnall affeccions, maie euermore bee ready to folowe thy commaundementes, through Jesu Christ our lorde. Amen.

¶ The Epistle.

P. ii.

In

Actes. xii.

In those daies came Prophetes, from the citee of Hierusalem, vnto Antioche. And there stode vpon one of theim, named Agabus, and signified by the spirite, that there should be greate dertyth throughout all the worlde, whiche came to passe, in the Emperoure Claudius daies. Then the Disciples, euery man accordyng to his abilitie, purposed to sende succour vnto the brethren, whiche dwelt in Jewry, whiche thyng thei also did, and sent it to the Elders, by the handes of Barnabas and Saule. At the same tyne Herode the Kyng, stretched furthe his handes, to bere certain of the congregacion. And he killed James the brother of Ihon with the sweard. And because he sawe it pleased the Jewes, he proceded further, and toke Peter also.

¶ The Gospell.

Math. xx.

When came to hym, the mother of zebedeis children with her sonnes, worshippynge hym, and desirynge a certain thyng of hym. And he saied vnto her: what wilt thou? She said vnto hym: graunt that these my two sonnes maie sit, the one on thy right hande, and the other on thy left, in thy kyngdome. But Iesus answered, and said, ye wote not what ye aske. Are ye able to drinke of the cuppe, that I shall drinke of, and to be Baptised with the Baptisme, that I am Baptised with. Thei saied vnto hym, we are. He saied vnto them: ye shall drinke in dede of my cup, and be Baptised with the Baptisme, that I am Baptised with, but to sit on my right hande, and on my left, is not myne to geue, but it shal chaunce vnto the, that it is prepared for of my father. And when the .x. heard this, thei disdained at the two brethren. But Iesus called them vnto hym, and said ye knowe that the princes of the nations, haue dominiõ ouer them, and thei that are great men, exercise aucthoritie vpon them, it shal not be so among you. But whosoever will be greate among you, let hym bee your minister, & whosoever wilbe chief among you, let hym be your seruaunt. Euen as the sonne of man, came not to be ministered

nistred vnto, but to minister, & to geue hys lyfe a redēp-
tion for manye.

S. Bartholomewe.

The Correct.



Almighty and euerlastyng god: which hast ge-
uen grace to thine Apostle Bartholomewe, tru-
ly to beleue and to preche thy worde: Graunt we
beseeche the, vnto thy Church, both to loue that
he beleued, & to preach that he taught, throughe Christe
our Lorde.

The Epistle.



By the handes of the Apostles were manye
signes and wōders shewed among the pe-
ple, and they were all together wyth one
accorde in Salomons porche. And of o-
ther durst no man ioyne him selfe to them,
neuertheles the people magnified them.

Act. v.

The numbze of them that beleued in the Lorde, both of
men and women grewe more and more, in so much that
they brought the sicke into the stretes, and layed thē on
beddes and couches, that at the least waye, the shadow
of Peter when he came by, might shadow some of them
There came also a multitude out of the cities rounde a-
bout vnto Ierusalem: bringinge sicke folkes, and theim
whiche were vexed wyth vncleane Spirites, and they
were healed euery one.

The gospel.



And there was a strife emōg them, which
of thē should seme to be the greatest. And
he said vnto them, the kinges of nations
reigne ouer them, and they that haue au-
toritie vpon thē, are called gracious lor-
des, but ye shal not so be, but he that is gre-
atest emonge you, shalbe as the younger. And he that is
chiefe, shalbe as he that dothe minister. For whether is
greater he that sitteth at meate, or he that serueth: Is
not he that sitteth at meate? But I am emonge you, as he

Luke. xxii

P. iii.

that

that ministreth. ye are thei which haue bidden with me in my temptations. And I appoynt vnto you a Kyngdome, as my father hath appoynted vnto me, that yee maye eat and drinke at my table in my kingdome, and sit on seates iudginge the. xii. tribes of Israel.

Saynte Mathewe

The Collect.



Almighty God, which by thy blessed sonne, diddest call Mathew from the receipte of Custome, to be an Apostle, and euangeliste: Graunte vs grace to forsake all couetous desires & inordinate loue of ryches, and to folowe thy sayde sonne Iesus Christe, who liueth and reigneth. &c

The Epistle.



ii. Cor. iij.

Pyng that we haue suche an offyce, euen as God hath had mercye on vs, we go not out of kinde, but haue cast from vs the clokes of vn-honestye, and walke not in craftines, neither handle we the worde of God deceitfully, but open the trueth, and reporte our selues to euerye mans conscience in the sight of God. If our Gospell be yet hid it is hidde amonge them that are lost, in whom the God of this worlde hath blinded the mindes of them, which beleue not, least the lighte of the Gospel of the gloze of Christ, (which is the Image of God) shoulde shine vnto them. For we preache not our selues: But Christ Iesus to be the Lorde, and our selues your seruautes, for Iesus sake. For it is God that commaundeth the lyght to shyne out of darckenes, whyche hath shyned in our hertes, for to giue the light of the knowledge of the gloze of God, in the face of Iesus Christ.

The Gospell.



Math. ix.

And as Iesus passed furthe from thence, he sawe a man named Mathew, sittynge at the receipt of custome, and he sayde vnto him: folowe me, and he arose and folowed him. And
it

it came to passe as Iesus sate at meate in his house, Beholde many Publicans also and sinners that came, sate doune with Iesus and his disciples. And whē the Phariseis sawe it, they saide vnto his disciples: why eateth your maister with Publicans and sinners? But when Iesus heard that, he said vnto them: they that be strong nede not the Phisicion, but they that are sicke. Go ye rather, and learne what that meaneth: I will haue mercy and not sacrifice, for I am not come to cal the righteous but sinners to repentance.

I Saint Michael and all Aungels.

The Collect.

Ouerlastinge God, whiche hast ordeyned, and constituted the seruices of all Aungelles, and men in a wonderful order: mercifully graunt that they which alway do the seruice in heauen, may by thy appoyntment succoure and defende vs in earth, throughe Iesus Christ our Lorde: Amen.

The Epistle.

There was a great battail in heauen: Michael and his Aungels fought with the Dragon, and the Dragon foughte wyth his Aungels, and preuailed not, neyther was their place founde any more in heauen. And the great Dragon that old serpente called the Deuill, and Sathanas, was caste out, whiche deceiueth all the worlde. And he was caste into the earthe, and his Aungelles were caste out also with him. And I heard a loude voyce saying: in heauen is nowe made Saluation and strengthe, and the kingedome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused thē before god day and night. And they ouercame him by the bloude of the lambe, and by the word of their testimony, and they loued not their liues vnto the death: therfore reioyce heauens, and ye that dwel in them. Wo vnto

Apoc. xii.

vnto the inhabiteres of the earth, and of the Sea, for the deucl is come doune vnto you, whiche hath great wrath because he knoweth that he hath but a short tyme.

The Gospel.

Mat. xviij



And the same time, came the disciples vnto Iesus sayeng. who is the greatest in the kingdome of heauē: Iesus called a child vnto him, and set hym in the middeste of them, and saide: Verily, I say vnto you, except ye turne, and become as children, ye shal not entre into the kyngdom of heauen. whosoever therefore humbleth him self as thys childe, that same is the greatest in the kingdome of heauen. And whosoever receiueth suche a childe in my name receiueth me. But whoso doth offend one of these litle ones whiche beleue in mee, it were better for hym, that a millstone were hanged aboute his necke, and that he were drowned in the depthe of the Sea. Wo vnto the worlde because of offences, necessarye it is, that offences come. But wo vnto the man by whome the offence cometh. wherfore if thy hande, or thy fote hinder the, cutte him of, and caste it from thee: it is better for the to entre into life halt, or maimed, rather then thou shouldest (hauyng two handes, or two fiete) be caste into euerlasting fire. And if thyne eie offende the, plucke it out, and cast it from the. It is better for the to entre into life with one eie rather then (hauyng two eies) to be caste into hell fyre. Take hede that ye despise not one of these litle ones. For I say vnto you, that in heauen their angels do alwaies beholde the face of my father, whiche is in heauen.

I Saint Luke

the Euangelist.

The Collecte.



Almighty God, whiche calledst Luke the Philicō, whose praise is in the gospel, to be a phisiciō of the soul, it may please the by the holsom medicines

cines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesus Christ our lord.

¶ The Epistle.



Atche thou in all thynges, suffer afflictions ij. Tim. iiii
do the woork throughly of an Euangelist, fulfill thyne office vnto the outermoste. See sober for I am now redy to be offered, and the tyme of my departyng is at hande. I haue fought a good fighte, I haue fulfilled my course. I haue kept the faith. Fro hencefurthe there is laied vp for me, a crowne of righteousness, whiche the lord that is a righteous Judge, shall geue me at that daie, not to me onely, but vnto all them, that loue his commyng. Do thy diligence, that thou maiest come shortly vnto me. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica, Crescens is gone to Galacia, Titus vnto Dalmacia, onely Lucas is with me. Take Marke, and bring him with thee, for he is profitable vnto me, for the ministraciō. And Tichicus haue I sent vnto Ephesus. The Cloke that I left at Troada with Carpus, when thou comest, bryng with thee, and the bokes, but specially the Parchement. Alexander the Coppersmith did me muche euill: the lord reward hym, accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

¶ The Gospell.



The lord appoynted other seuentie, and Luke. x.
two also, & sent them two, and two, before him, into euery citee and place, whether he hymself would come. Therfore he said vnto them. The haruest is greate, but the laborers are fewe, praie ye therfore the lord of the haruest, to sende furthe laborers into the haruest. Go your waies, behold, I sende you furthe, as lambes among wolues: beare no wallet, neither Scrip, nor shoes, and salute no man by the waie. Into whatsoeuer house ye entre first, saie: peace be to this house: and if the sonne of peace be there, your peace shall rest vpon hym. If not, it shall

shall returne to you again. And in the same house tary
 stil, eatyng and drinkyng, suche as thei giue. For the la-
 bourer is worthy of his reward.

Simon and Jude

Apostles.

The Collect.

Almightie God, whiche hast builded the congrega-
 tion vpon the foundation of the Apostles, and Pro-
 phetes, Jesu Christ hymself, beyng the hedde corner
 stone: graunt vs so to be ioyned together in vnitie of spi-
 rite, by their doctryne, that wee maie bee made an holy
 Temple, acceptable to thee, through Jesu Christe our
 Lorde. Amen.

The Epistle.

Iudas. i.



Iudas the seruaunt of Jesu christ, the bro-
 ther of James, to the which are called &
 sanctified in God the father, and preser-
 ued in Jesu Christ. Mercy vnto you, and
 peace and loue be multiplied. Beloued,
 when I gaue all diligence to write vn-
 to you, of the common saluacion, it was
 nedefull for me to write vnto you, to exhorte you, that ye
 should continually labour in the faith, whiche was ones
 giuen vnto the sainctes. For there are certain vngodly
 men, craftely crept in, of which it was writtē afore time
 vnto suche iudgement. Thei turne the grace of our God
 vnto wantones, & deny God (whiche is the onely lorde)
 and our lorde Jesu Christ. My mynde is therefore to put
 you in remēbraunce, for asmuche as ye ones knowe this
 how that the lord (after that he had deliuered the people
 out of Egypt) destroyed them, whiche after beleued not.

The Angelles also, whiche kept not their first estate,
 but left their awne habitation, he hath reserued in euer
 lastyng cheines, vnder darkenesse, vnto the iudgement
 of the greate day, even as Sodome and Gomor, and the
 citees

cities about them, which in like maner defiled them selues with fornication, and folowed straunge fleshe, are set forth for an example, and suffer the paine of eternal fire. Likewise these beyng deceived by dreames, defile the flesh, despise rulers, and speake euil of them that are in aucthoritie.

The Gospell.



His commaunde I you, that ye loue together. If the worlde hate you, ye knowe, it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his owne. How be it, because ye are not of the worlde, but I haue chosen you oute of the worlde, therefore the worlde hateth you. Remember the worde that I saie vnto you, the seruant is not greater then the Lorde. If they haue persecuted me, they wil also persecute you. If they haue kepte my saying, they wil kepe yours also. Ihon, xv.

But al these things wil they do vnto you for my names sake, bicause they haue not knowen him that sente me. If I had not come & spoken vnto them, they should haue had no sinne, but now they haue nothinge to cloke their sinne withal. He that hateth me, hateth mi father also. If I had not done among them the workes, which none other man did, they shoulde haue hadde no synne. But now they haue bothe sene and hated not onely me, but also mi father. But this happeneth that the saying might be fulfilled that is written in their law, they hated me without a cause.

But when the comfortour is come, whom I wil send vnto you from the father, euē the spirite of truth (whiche proceedeth of the father) he shall testifie of me. And ye shal beare witnes also, because ye haue bene wyth me from the beginnunge.

All sayntes.

The Collect.

Almighty



Almighty God, whiche hast knitte together thy electe in one communion and felowshyp, in the mysticall body of thy sonne Christe our Lorde: graunt vs grace so to folow thy holy sayntes, in all vertues and Godly liuyng, that we may come to those inspekeable ioyes whiche thou hast prepared for them that vnfaynedly loue the, throughe Iesus Christe our Lorde. Amen

The Epistle.

Apoc. vii.



Behold, I John sawe another Angel ascende from the risinge of the Sunne, which had the seale of the liuing God, & he cried with a loude voyce to the. iiii. aungels (to whom power was geue to hurt the earth and the sea) sayeng: Hurt not the earth, neither the sea, neither the trees, til we haue sealed theseruaunts of our god in their foreheades. And I hearde the number of theim whiche were sealed, and there were sealed an. C. xliiii. M. of all the tribes of the childzen of Israell.

Of the tribe of Iuda were sealed. xii. M.

Of the tribe of Ruben, were sealed. xii. M.

Of the tribe of Gad, were sealed. xii. M.

Of the tribe of Asser, were sealed. xii. M.

Of the tribe of Neptalim, were sealed. xii. M.

Of the tribe of Manasses, were sealed. xii. M.

Of the tribe of Simeon, were sealed. xii. M.

Of the tribe of Leuy, were sealed. xii. M.

Of the tribe of Isachar, were sealed. xii. M.

Of the tribe of Zabulon, were sealed. xii. M.

Of the tribe of Iosephe, were sealed. xii. M.

Of the tribe of Ben Iamin, were sealed. xii. M.

After this I behelde, and lo, a great multitude, (which no man can number) of all Nations & people, and tongues, stode before the Seate, and before the Lambe, clothed with longe whyte garmentes, & Palmes in their handes, & cried with a loude voyce, sayinge: Saluation bee ascribed to him that sitteth vpon the Seate of oure

God

God, and vnto the Lambe. And all the aungelles stode in the compasse of the seate, and of the elders, and the.iiii. beastes, and fell before the seate on their faces, and worshipped God, saieng: Amen. Blessyng, and glory, and wysedome, and thanke, and honour, and power, & might be vnto our God, for euermore. Amen.

The Gospel.



Math. v.

Jesus seyng the people, went vp into the mountaine, and when he was sette, hys Disciples came to hym, and after that he hadde opened his mouthe, he taught them saieng: Blessed are the poore in spirite, for theirs is the Kyngedome of heauen. Blessed are thei that mourne for they shall receiue conforste. Blessed are the mieke, for they shall receiue thenheritaunce of the earth. Blessed are they whiche hunger, and thirst after rightuousnes, for they shalbe latified. Blessed are the merciful for they shall obtaine mercy. Blessed are the pure in hearte: for they shall see god. Blessed are the peace makers: for they shalbee called the Childzen of God. Blessed are theye whiche suffer persecutiō for righteousnes sake, for theirs is the kyngdome of heauen. Blessed are ye, when menne reuile you, and persecute you, and shal falsly sai al maner of euil laienges againste you, for my sake. Reioyce, and be glad, for great is your rewarde in heauen, for so persecuted they the Prophetes, whiche were before you.

Q.i.

V V A

W
S
W

W

W

W
W

A
A

A
A
A
A
A

A

The ordre for the admi- nistration of the Lordes Supper, or holy Communion.



¶ Many as entende to be partakers of the holy Communion, shall signifie their names to the Curate ouer nyght: or elles in the mornynge, afore the begynnynge of mornynge prayour or immediatly after.

And yf any of those be an open and notozious euill lyuer, so that the congregacion by hym is offended, or haue done any wzonge to his neighbours, by worde, or dede, the Curate hauynge knowlege therof, shal cal hym, and aduertise hym, in any wyse not to presu-

me to the Lordes table, vntil he haue openly declared hym selfe to haue truly repented, and amended hys former naughty ylte: that the Congregacion may thereby be satisfied, whiche afore were offended, and that he haue recompensed the parties, whom he hath done wzong vnto, or at the leaste declare hym selfe to be in full purpose so to doe, as sone as he conueniently may.

¶ The same ordre shal the Curate vse, with those, betwixt whome he perceiueth malice, & hatred to raigne, not sufferyng them to be partakers of the Lordes table, vntil he knowe them to be reconciled. And yf one of the parties so at variance, be content to forgeue from the bottom of hys harte, al that the other hath trespassed agaynste hym, and to make amendes for that he hymself hath offended: and the other partie will not be perswaded to a godly vnitie, but remaine stil in his forwardnes and malice: The Minister in that case, ought to admitte the penitent persone to the holy Communion, & not hym that is obstinate.

¶ The table, hauynge at the Communion tyme a faire white linnen cloth vpon it, shall stand in the body of the churche, or in the chauncell, where mornynge prayour and euenynge prayour be apointed to be sayd. And the priest standing at the northe syde of the table shal say the Lordes prayour wyth thys collecte folowynge.

Almighty God, vnto whome al hartes be open,
al desyres knowen, and from whom no secretes
are hidde, cleanse the thoughtes of our hartes by
the inspiration of thy holy spirite that we may perfectly

A.ii. loue

loue the, and worthily magnify thy holy name, through
Christe our Lorde. Amen.

Then shal the Priest reherse distinctly al the .x. Commaunde-
mentes, and the people knelyng shal aske euery Commaunde-
ment, aske Goddes mercy for their transgression of the same, af-
ter this sorte.

Minister.

God spake these wordes and saide, I am the Lord thy
God, Thou shalt haue none other Goddes but me.

People.

Lorde haue mercie vpon vs, and encline our hartes
to kepe this lawe.

Minister.



Thou shalt not make to thy selfe any gra-
uen ymage, nor the likenes of any thing
that is in heauē aboue, or in the earth be-
neth, nor in the water vnder the earthe.
Thou shalt not bowe doune to them, nor
worshippe them, for I the lorde thy God
am a gelous God, and visite the synne of
the fathers vpon the children vnto the thirde and .iiii.
generation of them that hate me, and shewe mercie vnto
thousandes in them that loue me, and kepe my com-
maundementes.

People.

Lorde haue mercie vpon vs, and encline our hartes
to kepe this lawe.

Minister.

Thou shalt not take the name of the Lorde thy God
in vaine, for the Lorde wil not holde hym guiltlesse that
taketh his name in vaine.

People.

Lorde haue mercie vpon vs, and encline our, &c.

Minister.

Remembre that thou kepe holy the Sabboth daie. vi.
dayes shalt thou labour, and doe all that thou haste to
do, but the .vii. day is the Sabboth of the lorde thy God:
In it thou shalt do no maner of worke, thou & thy sonne
and thy daughter, thy mā seruauant, and thy maide ser-
uauant,

uaint, thy Catel, and the straunger that is with in thy gates, for in. vi. daies the lord made heauen and earth the Sea and all that in them is, and rested the seuench day. wherefore the Lorde blessed the seuench day, and halowed it.

People.

Lorde haue mercie vpon vs, and encline our, &c.

Minister.

Honour thy father & thy mother, that thy dayes may be long in the lāde whiche the lorde thy God geueth the.

People.

Lorde haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not do murther.

People.

Lorde haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not committe adultery:

People.

Lorde haue mercie vpon vs, and encline, &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witnesse againste thy neighbour.

People.

Lorde haue mercie vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

People.

Lorde haue mercy vpon vs, & write al these thy lawes in our hartes we beseeche the.

¶ Then shall folowe the Collecte of the day, with one of these two Collectes folowyng, for the Kyng, the Priest standyng vp and sayeng, Let vs praye. Priest.

R. iii.

Almighty

Almighty God, whose kyngdome is euerlasting
and power infinite, haue mercie vpon the who-
le congregacion, and so rule the harte of thy cho-
sen seruant Edward the sixthe, our Kyng, and gouer-
nour: that he (knowyng whose minister he is) may a-
boue al thynges, seke thy honour & glorie: and that we
his subiectes (duely consideryng whose auctoritie he
hath) may faithfully serue, honoure, and humbly obeie
hym, in the, and for the, accordyng to thy blessed worde,
and ordinaunce: Through Iesus Christ our Lorde, who
with the, and the holy Ghoste lyueth, and reigneth euer
one God, worlde without ende, Amen.

Almighty and euerlastyng God, we be taught
by thy holy woorde, that the hartes of Kynges
are in thy rule and gouernaunce, and that thou
doest dispose, and turne them as it semeth beste
to thy Godly wisdom: we humbly beseeche the, so to dis-
pose & gouerne the harte of Edward the sixthe, thy ser-
uant, our Kyng & gouernour, that in al his thoughtes,
wordes & workes, he may euer seke thy honour & glory,
& study to preserve thy people comitted to his charge, in
welth, peace, & godlines. Graunt this O merciful father,
for thy deare sonnes sake Iesus Christ our Lorde, Amen.

Immediately after the Collectes, the Priest shall reade the
Epistle, begynnyng thus

The epistle wrytten in the.

Chapiter of.

And the Epistle ended, he shal say the Gospel, begynnyng thus.

The Gospel wrytten in the.

Chapiter of.

And the Epistle and Gospel being ended, shalbe saide the Crede.



Beleue in one God, the father almighty ma-
ker of heauen and earthe, and of all thynges
visible, and inuisible: And in one Lorde Iesu
Christe, the onely begotten sonne of God, be-
gottē of his father before al worldes, God of
God, lighte of lighte, very God of very God, begotten,
not made, beyng of one substance with the father, by
whome al thynges were made, who for vs men, and for
our

our saluaciō, came doune from heauen, and was incarnate by the holy Ghoste, of the virgine Mary, and was made man, and was crucified also for vs, vnder Pōcius Pilate. He suffered and was buried, and the thirde day he arose againe accordyng to the Scriptures, and ascēded into heauen, and sitteth at the right hande of the father. And he shal come againe with glory, to iudge both the quicke and the deade, whose Kyngdome shal haue none ende. And I beleue in the holy Ghoste, the Lorde and geuer of life, who procedeth frō the father and the sonne: who with the father & the sonne together is worshipped and glorified, who spake by the Prophetes. And I beleue one catholicke, and Apostolicke Church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come, Amen.

¶ After the Crede if there be no sermon shall folowe one of the Homelies already set furth, or hereafter to be sette furth by comune aucthoritie.

¶ After suche Sermon homelie, or exhortacion, the Curate shall declare vnto the people, whether there be any holy daies, or fasting dayes the weke folowynge, and earnestlie exhorte them to remembre the pooze, sayeng one, or moe, of these sentences folowynge, as he thynketh most conuenient by his discretion.

Let your light so shyne before men, that they may see Mat. v.
your good workes, and glorify your father whiche is in heauen.

Lay not vp for your selues treasure vpon the earthe, Mat. vi.
where the rust and motthe doeth corrupte, & where thieues breake through & steale: But laie vp for your selues treasures in heauē, where neither rust, nor motthe doeth corrupte, & wher thieues do not breake through & steale.

Whatsoeuer you woulde, that menne shoulde do vnto Mat. vii.
you, euen so doe vnto thein, for this is the lawe and the Prophetes.

Not euery one that sayeth vnto me, Lorde, Lord, shal Mat. vii.
entre into the Kyngdome of heauen, but he that doeth the wil of my father whiche is in heauen.

¶.iiii.

Zachee

The Communion.

Luc xix. Zachee stode furth, and saide vnto the Lorde, beholde Lorde, the halfe of my goodes I geue to the poore, & if I haue done any wrong to any man I restore foure folde.

i. Co. ix. Who goeth a warface at any tyme of hys owne coste: who planteth a vineyarde and eateth not of the fruite therof: Or who fedeth a flocke, & eateth not of the milke of the flocke.

i. Cor. ix. If we haue sown vnto you spirituall thynges, is it a great matter, if we shal reape your worldly thynges:

i. Cor. ix. Doe ye not knowe, that they whiche minister about holy thynges, lyue of the sacrifice. They whiche wayte of the aultare, are partakers with the aultare: Euen so hath the Lorde also ordeyned: that thei whiche preache the Gospel, shoulde lyue of the Gospelle.

ij Cor. ix. He whiche soweth littel shal reape littell, and he that soweth plenteously shal reape plenteously. Let euery mā doe accordyng as he is disposed in his harte, not grudgyng or of necessitie, for God loneth a chereful gyuer.

Gala. vi. Lette hym that is taught in the worde, minister vnto hym that teacheth, in al good thynges. Be not deceiued God is not mocked: for whatsoeuer a man soweth, that shal he reape.

Gala. vi. While we haue time, let vs do good vnto al men, & specially vnto them, whiche are of the housholde of faith.

i. Tim. vi. Godlines is great riches, if a man be cōtent with that he hath: for we brought nothyng into the worlde, neyther may we cary any thyng out.

i. Tim. vi. Charge theim, whiche are riche in this worlde, that they be ready to geue, and glad to distribute layeng by in store for theim selues a good foundation, against the tyme to come, that they may attayne eternal lyfe.

Heb. vi. God is not vnrighteous, that he wil forget your workes and labour that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto sainctes, and yet do minstre.

To do good, & to distribute, forget not, for with such sacrifices God is pleased. Heb. xiiij.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, howe dwelleth the loue of God in hym? i. Ihon. iij.

Geue alimose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lorde shal not be turned away from the. Tob. iij.

Be merciful after thy power. If thou hast moche giue plenteously, if thou hast litle, doe thy diligence gladly to geue of that litle, for so gatherest thou thy selfe a good rewarde in the day of necessitie. Tob. iij.

He that hath pitie vpon the poore, lendeth vnto the Lorde, and loke what he layeth out: it shal be paid hym againe. Pro. xix.

Blessed be the man that prouideth for the sicke, and neddy, the Lorde shal deliuer him, in the time of trouble. Psal. lxi.

¶ Then shal the Church wardens, or some other by them appointed, gather the deuotion of the people, and put the same in to the poore mennes bore, and vpon the offering daies appointed, euery man and woman shal paie to the Curate the due & accustomed offerynge. after whiche done, the Priest shal say.

Let vs pray for the whole estate of Christes Church militant here in earth.

A mighty and euer liuyng God, whiche by thy holy Apostle hast taught vs to make prayers and supplications, and to geue thanks for al men: we humbly beseeche the most mercifully to (accepte our alimose) and to receyue these our prayers whiche we offre vnto thy dyuine maiestie, beseeching the to inspire continually, the vniuersal Church with the spirite of truthe, vnitie, and con corde: And graunt that al they that do confesse thy holy name, may agree in the truthe of thy holy worde, and lyue in vnitie and godlie loue. we beseeche the also to saue and defende all Christiane Kynges, Prynces, and Gouernours, and specially thy seruant, Edward our Kyng, that

If there be none almes geuen vnto the poore, the shal the wordes of acceptynge our almes be left out vnsaide.

that vnder hym we may be godly and quietly gouerned and graunt vnto his whole Counsaile, and to al that be put in aucthoritie vnder hym, that they may truely and indifferently minister iustice, to the punishment of wickednes & vice, & to the maintenaunce of goddes true religion and vertue, Gyue grace (O heauenly father) to al Bishoppes, Pastours, and Curates, that thei may both by their lyfe and doctrine, set furth thy true liuely worde and rightely and duely administer thy holy Sacramentes, and to all thy people gyue thy heauenly grace, and especially to this congregacion here present, that with meke harte and due reuerence, they may heare & receiue thy holy worde, truely seruyng the in holines and rightuousnes al the dayes of their lyfe. And we most humbly beseeche the of thy goodnes (O Lorde) to comforte & succoure al thein whiche in this transitory lyfe be in trouble, Sorrowe, nede, sicknes, or any other aduersity. Graunt this, O father for Jesus Christes sake our onely mediatur, and aduocate, Amen.

¶ Then shal folowe this exhortacion at certayne tymes when the Curate shal see the people negligent to come to the holy Communion.



We come together at this tyme derely beloued brethren to fede at the Lordes supper, vnto the whiche in Goddes behalfe I bidde you all that be here present, and beseeche you for the lorde Jesus Christes sake, that ye will not refuse to come thereto, beyng so louyngly called, & biddē of God hym selfe. ye knowe howe greuous & vnkynde a thyng it is, when a māne hath prepared a riche feaste, decked his table with al kynde of prouisiō, so that there lacketh nothing but the ghestes to sitte doune, & yet they which be called, without any cause, most vnthankfully refuse to come. whiche of you in suche a case woulde not be moued: who woulde not thynke a great iniurie & wrong done vnto hym: wherfore moste derely beloued in Christe, take ye good hede, lest ye withdraw yng your selues from this holy supper, prouoke goddes indigna

indignation against you. It is an easy matter for a man
 to say, I wil not communicate, because I am otherwys
 letted with worldly busines, but such excuses be not so ea-
 sely accepted and allowed before god. If any man saie, I
 am a greuous Sinner, and therfore am afraide to come.
 wherfore then do ye not repent & amende: when god cal-
 leth you, be you not ashamed to sai ye wil not come: whe-
 you shold returne to god, wil you excuse your self, and say
 that you be not redy: Considre earnestly with your selues
 how litle such feined excuses shal auaille before god. Thei
 that refused the feast in the gospel, because thei had bou-
 ght a farine, or wolde trye their pokes of oren, or because
 they were married, were not so excused, but compted vn-
 worthy of the heauenly feast. I, for my part am here pre-
 sent and accordyng to myne office, I bid you in the name
 of god, I cal you in Christes behalf, I exhorte you, as you
 loue your owne Saluation, that ye will be partakers of
 this holy Communion. And as the sonne of God, dydde
 vouchesafe to yelde vp his soule by death vpon the crosse
 for your healthe, euen so it is your duetye to receiue the
 Communion toguether in the reinembraunce of his de-
 athe as he himselfe commaunded. Now if you will in no
 wise thus do, considre with your selues, howe great iniu-
 ry ye doe vnto God, and how sore punishment hangethe
 ouer your heades for thesame. And where as ye offende
 God so sore in refusyng this holy banquet, I admonishe
 exhorte, and beseeche you, that vnto this vnkindenes yee
 will not adde any more. Which ethyng you shal dooe, if
 ye stande by as gasers, and lokers of them that do Com-
 municate, and be no partakers of thesame your selues.
 For what thing can this be accompted els, then a further
 contempt, and vnkindenes vnto God. Truly it is a gre-
 ate vnthankfulness to say nay when ye be called, but the
 faulte is muche greater, when men stande by, and yeat
 wyl neither eate, nor drinke thys holye Communion
 with other. I pray you what can thys be elles but euen
 to haue the misteries of Christ in derision: it is saide vn-
 to al: Take ye and eate, take and drinke ye al of this, do
 this

this in remembrance of me. With what face then, or with what countenance shal ye here these wordes: what wil this be els, but a neglectyng, a despisyng, and mockinge of the testament of Christ: wherfore, rather then ye shold so do, departe you hence, and geue place to them, that bee Godly disposed. But when you depart, I beseeche you pondre with your selues, from whome you depart: ye depart from the Lordes Table: ye departe from your Brethren, and from the banket of most heauenly fode. These thinges (if yee earnestly confidre) ye shall by Goddes grace, returne to a better mynde, for the obteinyng wherof, we shall make our humble petitions while wee shall receiue the holy Communion.

And somtyme shalbe saide this also, at the discretion of the Curate.



Derey beloued, forasynuche as our duty is to rendre to almighty god, our heauenly father most hartly thanckes for that he hath geuen his sonne our Sauour Jesus Christ not on- ly to die for vs, but also to be our Spirituall fode, and sustenaunce, as it is declared vnto vs, as wel by goddes worde, as by the holy sacramentes of his blessed body and bloud, the whiche being so comfortable a thing to them whiche receiue it worthelye, and so daungerous to them, that will presume to receiue it vnworthelye. My duty is to exhorte you to confidre the dignitie of the holy mystery, & the great peril of the vnworthy receiuing ther of, and so to searche, and examine your owne consciences as you shold come holy and cleane to a most godlye, and heuenly feast, so that in no wise you come, but in the marriage garnient required of God in holy scripture, and so come and be receiued as worthy partakers of suche a heauenly Table, the waie and meanes therto is.

First to to examine you liues, and conuersation by the rule of Goddes commaundementes, and wherin soeuer ye shall perceiue your Selues to haue offended, eyther by wil, worde, or deede, there be waile your owne synfull ly- ues, confesse your selues to almighty God, with full pur- pose of amendement of life. And if ye shall perceiue your
offences

offences to be suche, as be not only agaynst God, but also against your neighbours. Then ye shall reconcile your selues vnto them, ready to make restitution & satisfacciō accordyng to the vttermost of your powers for all iniuries, and wronges done by you to any other, and likewise beyng ready to forgeue other that haue offended you, as you woulde haue forgeuenesse of your offences at Gods hande. For otherwise the receiuyng of the holy Communion doth nothyng els but encrease your dampnacion. And because it is requisite that no manne shoulde come to the holy Communion but with a full trust in Goddes mercie, and with a quiet conscience: therfore if there be any of you which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comforte or counseill, then let hym come to me, or some other discrete and lerned minister of gods worde, & open his grief, that he may receiue suche ghostly counseil, aduise, & comforte, as his conscience maie be relieved, & that by the ministry of gods worde, he may receiue comforte, and the benefite of absolucion, to the quietyng of his conscience, and aduoidyng of all scruple and doubtfulnes.

¶ Then shal the priest say this exhortacion.



Deerly beloued in the lorde: ye that minde to come to the holy Communion of the body and bloude of our sauour Christe, must consider what saint Paule writeth vnto the Corinthiens, howe he exhorteth all persones diligently to trie & examine theiueselues before they presume to eate of that breade, and drinke of that cuppe. For as the benefite is greate, if with a truly penitente harte and liuely faith we receiue that holy sacrament (for then we spiritually eate the fleshe of Christ, and drinke his blood, then we dwelle in Christe, and Christe in vs, we be one with Christe, & Christe with vs) so is the daunger great, if we receiue thesame vnworthely. For then we be guilty of the body & blood of Christe our sauour. We eate and drinke our owne dampnacion, not considering the lordes body.

R. i

We

we kindle Gods wrathe against vs. We prouoke hym to plague vs with diuers diseases, and sundry kyndes of death. Therfore, if any of you be a blasphemour of god, an hinderer, or slaunderer of his wooorde, an adulterer, or be in malice, or enuie, or in any other greuous crime, bewaile your Sinnes, and come not to this holy Table lest after the takyng of that holy sacrament, the deuill entre into you, as he entred into Judas, & fyll you ful of al iniquities, and byyng you to destruction bothe of body and soule. Judge therfore your selues (brethren) that ye be not iudged of the lorde. Repent you truly for your sinnes past, haue a liuely and stedfast faith in Christe our sauour. Amende your liues, and be in perfect charitie with all men, so shal ye be mete partakers of those holy mysteries. And aboue al thinges ye must geue moste humble & hartty thanks to God the father the sonne, and the holy ghost, for the redemption of the worlde by the death and passion of our sauour Christe, bothe God and man, who did humble himselfe euen to the death, vpon the Crosse, for vs miserable sinners whiche laye in darkenes, & shadowe of deathe, that he mighte make vs the children of God, and exalte vs to euerlastyng lyfe. And to the ende that we shoulde alwaie remembre the exceedyng greates loue of our master, and onely sauour Jesu Christe, thus dyeng for vs, and the innumerable benefites (whiche by his precious bloud sheddyng) he hath obtained to vs, he hath instituted, and ordeined holy mysteries, as pledges of his loue, and continuall remembraunce of his deathe, to our great and endeles comfort. To him therfore with the father, and the holy Ghoste, let vs geue (as we are moste bounden) continuall thanks, submittyng our selues wholly to his holy will and pleasure, and studyeng to serue him in true holynesse, and rightuousnesse all the daies of our lyfe. Amen.

Then shal the priest saie to them that come to receiue
the holy Communion.

you



Ye that do truly and earnestly repent you of your sinnes, and be in loue and charitie with your neighbours, and entende to lede a newe lyfe, folowynge the commaundementes of God and walkyng from hence furthe in his holy waies: Drawe nere and take this holy Sacrament to your comforte, make your humble confession to almighty God, befoze this congregation here gathered together in his holy name, meekely kneelyng vpon your knees.

Then shal this generall confession be made, in the name of all those that are mynded to receiue the holpe Communion, either by one of them, or els by one of the ministers, or by the priest him selfe, all kneeling humbly vpon their knees.



Almyghtie God father of our lord Jesus Christe, maker of all thynges, Judge of all menne, we acknowledge and bewaile our manifolde synnes, and wickednesse, whiche we from tyme to tyme moste greuously haue committed, by thought word and dede, against thy deuine Maiestie, prouokynge moste iustly thy wrathe and indignacion against vs: we doe earnestly repente, and be hartely sorpy for these our misdoinges, the remembraunce of thein is greuous vnto vs, the burthen of thein is intollerable: haue mercie vpon vs, haue mercie vpon vs moste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs al that is past, and graunt that we may euer hereafter, serue and please the, in newnesse of life to the honour and glory of thy name. Through Jesus Christe our lorde. Amen.

Then shal the Prieste, or the Bishop (beyng presente) stande vp, and turnyng himselfe to the people, say thus.



Almyghtie GOD our heauenly father, who of his great mercy, hath promised forgiuenesse of sinnes to all them, whiche with hartly repentance and true faithe, turne vnto him: haue mercy vpon you, pardon, and deliuer you from all your synnes, confyrme and strengthen you in all goodnesse, and

R.ii.

bryng

bryng you to everlastyng lyfe, through Iesus Christ our
Lorde. Amen.

¶ Then shall the priest also saye.

Hear what comfortable wordes our saviour Christe
saith, to all that truly turne to him



Dine vnto me, al ye that trauail, and be heuy la-
den, and I shal refreſhe you. So God loued the
worlde, that he gaue his only begotten Sonne,
to thende, that al that beleue in him, shoulde not perishe
but haue lyfe everlastyng.

Hear also, what. S. Paule saith.

¶ His is a true saieng and worthy of all men to bee
receined, that Iesus Christ came into the worlde
to saue sinners.

Hear also what. S. Ihon saith.

¶ If any man sinne, we haue an Aduocate with the
father, Iesus Christe the rightuous, and he is the
propiciation for our synnes.

¶ After the whiche, the priest shal procede saieng.

Lift vp your hartes.

Answer.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thanckes vnto our Lorde God.

Answer.

It is mete and right so to do.

Priest.



It is very mete, right, and our bounden duetie,
that we shoulde at al tymes, and in all places,
geue thankes to the, O Lorde, holy father al-
mightie everlastyng God.

¶ Here shal folowe the propre Preface, accordyng to the tyme, yf
there be any specially appointed, or els immediatly shal folowe.

Therefore with Aungelles, and Archaungelles. &c.

¶ Proper Prefaces.

¶ Upon Christmas day, and. vii. daies after.

Because



Because thou diddest geue Iesus Christ thine only Sonne, to be borne as this daie for vs, who by the operation of the holy ghost was made very man of the substance of the Virgine Mary, his mother, and that without spotte of sinne, to make vs cleane from all synne. Therefore with Aungelles. &c.

Upon Easter day, and vii. daies after.



At chiefly are we bounde to praise the, for the glorious resurrectiō of thi Sonne Iesus Christ our lorde, for he is the very paschal lambe, whiche was offred for vs, and hath taken away the sinne of the worlde, whoe by hys death hath destroyed death, and by his rising to lyfe againe, hath restored to vs everlastyng lyfe. Therefore with aungelles. &c.

Upon Chastention daie, and. vii. daies after.



Throughe thy moste dere beloued Sonne Iesus christ our lorde, who after his moost glorious resurrection, manifestly appered to all his Apostles, and in their sight ascended vp into heauen to prepare a place for vs, that where hee is, thether might we also ascende, and reigne with him in glory. Therefore with Aungelles. &c.

Upon Whitsonday, and. vi. daies after.



Throughe Iesu Christ our lorde, according to whole most true promise, & holy ghost came doune this dai from heauen, with a sodaine great sounde, as it had bene a mighty winde, in likenes of fiery tonges lightyng vpon the Apostles, to teache them. and to leade them to al truthe, giuing them bothe the gift of diuers languages, and also boldnes with feruent zeale constantly to preache the gospel vnto al nations, wherby we are brought out of darkenes, and erroz into the clere light, and true knowlege of the, and of thy sonne Iesus Christ. Therefore with Aungels. &c.

Upon the feast of Trinitie only.

It is very mete, right, and our bounden duetie, that we shoulde at al tymes, and in all places, geue thanks to the, O Lorde, almighty and enerlastyng God, whiche art one god, one lord not one only person, but thre persons in one substance for that whiche we beleue of thy gloze of the father, the same we beleue of thy sonne, and of the holy Ghost, without any difference, or inequalitye. Therefore, &c.

After whiche pface, shall folow immediatly.

heretofore with Angelles, and Archangelles, and with all the company of heauen, we laude and magnific thy glorious name, euermore praisyng the and sayeng, holy, holy, holy, lorde god of hostes heauen and earth are full of thy glory, glory be to the O Lorde most high.

Then shall the priest, knelyng doune at Goddes boorde, saie in the name of all them that shall receiue the communion, this praler folowynge.



We do not presume to come to this thy table (O mercifull Lorde) trustyng in our owne rightuousnesse, but in thy manifold and great mercies, we be not worthy so much as to gather vp the croones vnder thy Table, but thou art the same lord, whose propriety is alwaies to haue mercie, graunte vs therefore gracious lorde, so to eate the fleshe of thy dere sonne Iesus Chyrste, and to drynke his blood that our synfull bodies maye be made cleane by hys body, and our soules washed through his most precious blood, and that we may euermore dwel in him, & he in vs

Then the priest standyng vp shall saie as foloweth.



Almighty God our heauenly father whiche of thy tender mercie, diddeste gyue thyne onely sonne Iesus Chyrste to suffer deathe vppon the Crosse for oure redemption, who made there (by hys one oblation of himselfe ones offred,) a fulle perfecte and sufficiente Sacrifice, oblation, and satisfaction for the Synnes of the whole worlde, and didde institute

tute, and in his holy Gospel commaunde vs to continue
a perpetuall memory of that his precious deathe, until
his coming againe: Heare vs O mercifull father, we
beseeche thee and graunt that we receiuing these thy tre-
asures of breade and wine, accordyng to thy sonnes our
sauiour Iesu Christes holy institution, in remembraunce
of his deathe and passion, may be partakers of thy most
blessed body and bloude, who in the same night that he
was betrayed, toke bread, and when he had geuen thanks,
he brake it, and gaue it to his disciples, sayeng: Take,
eat, this is my body, whiche is giuen for you: Doe
this in remembraunce of me. Likewyse after supper, he
toke the cuppe, and when he had geuen thanks, he ga-
ue it to them sayeng. Drinke ye all of this, for this is my
bloud of the newe Testamente, whiche is shedde for you
and for many, for remission of synnes, do this as ofte as
ye shal drinke it in remembraunce of me.

¶ Then shal the minister sitte receiue the Communion, in bothe kyn-
des himselfe, and nexte deliuer it to other Ministers (if any bee there
present, that they may helpe the chief minister) and after to the peo-
ple, in their handes knelyng; And when he deliuereth the breade, he
shal saie.

TAke, and eate this, in remembraunce, that Christe
died for the, and fede on him in thine hart by fayth,
with thankes giuyng.

¶ And the minister that deliuereth the Cuppe, shal saie.

Drinke this in remembraunce that Christes bloude
was shedde for the, and be thankesfull.

¶ Then shal the prieste saie the Lordes praier, the people repetyng
after him euery petition. After shalbe saide, as foloweth.



LORD and heauenly father, wee thy hum-
ble Seruauntes, entierly desire thy father-
ly Goodnesse, mercifully to accepte this oure
Sacrifice of prayse and thankes geuyng
mooste humble beseechyng thee to graunt,
that by the merites and deathe of thy sonne Iesus Christ
and through faith in his bloude, wee (and all thy whole
church) may obtein remission of our synnes and al other
bene-

benefites of his passion. And here we offer and present vnto the o lord, our selves, our soules, & bodies, to be a reasonable, holy, and tiuely sacrifice vnto the, humbly beseeching the, that al we whiche be partakers of this holy communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy through our manifolde sinnes, to offre vnto the any sacrifice, yet we beseeche the to accept this our bounden dutie, & seruite not weighynge our merites, but pardonynge our offences throughe Iesus Christe our Lorde, by whome, and with whome, in the vnitie of the holy Ghoste. Al honour and glory, be vnto the, O father almighty, worlde withoute ende. Amen.

Or this.



Almightie and euerlastyng God, we moste hartelye thanke thee, for that thou doeste vouchesafe to fede vs, whiche haue duely receiued these holpe Mysteries, with the spiritual faode of the moost precious bodie and bloude of thy Sonne, our Sauour Iesus Chyrste, and doeste assure vs therby of thy fauoure and goodnesse towarde vs, and that we bee verie members incorporate in thy mystical body, which is the blessed company of al faithfull people, and bee also heires thorough hope of thy euerlastyng kingdome, by the merites of the most precious deathe and passion of thy deare sonne. we now most humbly beseech the, o heauely father, so to assist vs with thy Grace, that we maie continue in that holie fellowship, and do all suche good woorkes as thou haste prepared for vs to walke in, throughe Iesus Christ oure lord, to whome with the and the holy ghost be al honour and glory, worlde without ende. Amen.

Then shalbe saide, or song.



Lorde be to GOD on highe. And in earthe peace, good wil towarde men. we praise the we blesse the, we worship the, we glorifie the, we geue thanckes to the for thy greate glory: O Lorde God heauenlye Kyng. GOD the father

father almighty. O Lorde the only begotten sonne Iesu Christe. O Lorde God, Lambe of God, Sonne of the father, that takeste away the Synnes of the worlde, haue mercy vpon vs. Thou that takeste away the Synnes of the worlde, haue mercy vpon vs. Thou that takeste away the sinnes of the worlde, receiue our prayer. Thou that sittest at the right hande of GOD the father, haue mercy vpon vs. For thou only art holie, Thou only arte the Lorde. Thou only O Christe, with the holie Ghoste art most high in the glory of God the father. Amen.

¶ Then the priest, or Bishop (if he be there present) shall let them depart with this blessing.

The peace of God whiche passeth al vnderstanding kepe your hartes, and mindes in the knoweledge and loue of God, and of his sonne Iesu Christe our Lorde, and the blessing of God almighty, the father, the sonne, and the holy Ghost, bee among you, and remayne with you alwaies. Amen.

¶ Collectes to be saide after thofferory, when there is no Communion, euery suche daie one. And thesame may be said also, as often as occasion shall serue, after the Collectes, either of moornyng, and euenyng praier, Communion, or Letany, by the discretion of the minister.



Assist vs mercifully, O lorde in these our supplications, and praiers, and dispose the way of thy seruauntes, towards the attaynement of euerlastyng saluation, that among al the chaunges, and chaunces of this mortal life, they maie euer be defended by thy moost gracious, and redy helpe: Through Christ our lorde. Amen.



Almighty lorde, and euerlyuyng God, vouchesaufe we beseeche the, to directe, sanctifie, and gouerne bothe our hartes, and bodies, in the waies of thy lawes, and in the workes of thy Commaundementes, that throughe thy most mighty protection, bothe here, and euer, we may be preserved in bodye, and soule, Through our lorde, and Sauioꝝ Iesus Christ Amen.

Grant



Haunt we beseeche the, almighty God that the wordes which we haue heard this dai with our outward eares, mai through thy grace be so grafted inwardly in our hartes that they may bring furth in vs, the fruite of good liuing, to the honour, and praise of thy name: through Iesus Christe our Lorde. Amen.



Reuente vs O Lorde, in all our doynges, with thy most gracious fauoure, and further vs with thy continuall helpe, that in al our workes begō, continued, and ended in the, we may glorifie thy holy name, and finally by thy mercy, obtaine everlasting lyfe, Through Iesus Christ our Lorde. Amen.



Almighty God the founteine of al wisdom whiche knowest our necessities before wee aske, and our ignorance in askyng, we beseeche the to haue compassion vpon our infirmities, and those thinges, which for our unworthines we dare not, and for our blindness, we canne not aske, vouchesafe to giue vs for the worthines of thy sonne Iesus Christ our Lord. Amen



Almighty God, whiche haste promised to heare the petitions of them that aske in thy sōnes name, we beseech the mercifully to ecline thine eares to vs, that haue made nowe our praier, & supplications vnto thee: and graunte that those thynges, whiche wee haue faithfully asked, according to thy wil, may effectually be obtained, to the relief of our necessitie, and to the setting furthe of thy Glorpe, through Iesus Christ our Lorde. Amen.

Upon the holy daies, yf there be no Communion, shalbe said, al that is apointed at the Communion, vntill the ende of the Homely, concluding with the generall praier, for the whole state of Christes church militant here in earth, and one or mo of these collectes before reherled, as occasion shall serue.

And

1. And there shalbe no celebrazion of the lordes Supper, except there be a good nomber to Communicate with the Prieste, according to his discretion.

2. And if there be not aboue. xx. persones in the Parithe, of discretion to receiue the Communion, yet there shalbe no Communion except. iiii. or. iiii. at the least communicate with the priest. And in Cathedral, & collegiate Churches, where be many Priestes, and Deacons, they shall all receiue the Communion with the minister euery Sondaie at the leaste, except they haue a reasonable cause to the contrary.

3. Although no order can be so perfittly deuised, but it may be of some either for their ignoraunce, and infirmitie, or els of malice and obstinacy misconstrued, depraued, & interpreted in a wrong parte, and yet because brotherly charitie willeth, that somuche as conueniently may be, Offences shoulde be taken away, therfore we willyng to do thesame. Wheras it is ordeined in the booke of commune prayer, in thadministration of the Lordes Supper, that the Communicantes knelyng, shoulde receiue the holy communion, which thing being wel ment for a signification of the humble, and grateful acknowleging of the benefites of Christ, giuen vnto the worthy receiuer, and to auoid the prophanatio, and disorder, whiche about the holy Communion, might els insue, lest yet thesame knelyng might be thought, or taken otherwise, we doe declare that it is not ment therby, that any adoration is doen, or ought to be done either vnto the sacramental bread, or wine, there bodily receiued, or vnto any real, & essential presence, there being, of Christes natural flesh, & blood. For as concerning the sacramental bread, & wine, thei remaine stil in their very natural substances, & therfore may not be adored, for that wer idolatry, to be abhorred of al faithful Christieng, & as concerning the natural bodie, & blood of our sauioz Christ, they are in heauen, and not here, for it is against the truthe of Christes true natural body, to be in mo places, then in one at one tyme.

4. And to take away the Supersticion, whiche any persone hathe, or myghte haue in the breade, and wine, it shall suffice that the breade bee suche as is vsual to be eaten at the table, with other meates, but the best and purest wheate breade, that conueniently may be gotten. And if any of the bread, or Wine remayne, the Curate shal haue it to his owne vse.

5. The breade, and wine for the Communion shalbe provided by the Curate and the Churche wardeines, at the charges of the Parithe, and the Parithe shalbee discharged of suche sommes of money, or other duties, whiche hether to they haue paid for thesame by order of their houses

tes euery Sondaie.

And note, that euery Parishioner shal communicate, at the least thre times in the yere, of whiche, Easter to be one, and shal also receiue the sacramentes, and other rites, accoꝝdyng to the oꝝder of this boke, appointed. And yerely at Easter, euery Parishioner shal recon with his person Vicar, oꝝ Curate, oꝝ his, oꝝ their deputie, oꝝ deputies, and paie to theym oꝝ him, all Ecclesiastical duties, accustomably due then and at that time to be paid.

The ministracion of

Baptisme to be vsed in the

Churche.



It appeareth by auncient writers, that the Sacramēt of Baptisme in the olde tyme, was not commonly Ministred, but at twoo tymes in the Yeare, at Easter, and Whitsontide, at whiche times it was openly ministred in the p̄sence of al the congregacion: whiche custome (nowe beyng growen out of vse) although it cannot for many considerations be well restored againe, yet it is thought good to followe thesame as nere as conueniently maie be. Wherefore the people are to be

admonished, that it is most conuenient that Baptisme shoulde not be ministred but vpon Sondaies, and other holy daies, when the moste nombze of people may come together, aswel for that the congregacion there p̄sent may testifie the receiuyng of them that be newly Baptised into the nombze of Christes Churche, as also because in the Baptisme of infantēs, enery man p̄sent may be put in remem-

bzaunce of his awne profession made to God in his

Baptisme. For whiche cause also, it is expedient

that Baptisme be ministred in the En-

glishe tongue. Neuertheles (if ne-

cessitie so require) childzen

may at all tymes be

Baptised at

home.

S. i.

Publique Baptisme.

When there are children to be Baptised vpon the Sondaie, or holy daie, the parentes shall geue knowledge ouer night, or in the Mornynge, afore the begynnyng of Mornynge prayour, to the Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the Fonte, either immediately after the last Lesson at Mornynge prayour, or els immediately after the last Lesson at Euening prayour, as the Curate by his discretion shall appoincte. And then standyng there, the Priest shall aske whether the children be Baptised, or no. If they aunswere No. Then shall the Priest say thus.



Deely beloued, forasmuche as all men be conceiued and borne in synne, & that our sauour Christ saieyth, none can entre into the Kyngdome of God (except he be regenerate, and borne a newe, of water & the holy Ghoste) I beseeche you to cal vpon God the father, through our Lorde Iesus Christ, that of his bounteous mercie, he wil graunt to these children, that thyng whiche by nature they can not haue, that they may be Baptised with water and the holy Ghoste, and receiued into Christes holy Church, and be made liuely membres of the same.

Then the Priest shall say:
Let vs praye.



Almightie and everlastyng God, whiche of thy great mercy diddest saue Noe and his familie in the Arcke, from perisshyng by water, and also diddest sauely lead the children of Israell, thy people, throughe the redde Sea, figuring therby thy holy Baptisme, and by the Baptisme of thy welbeloued sonne Iesus Christe, diddest sanctifie the floude Iordane, and al other waters, to the mystical waschyng away of synne: We beseeche the (for thyne infinite mercies, that thou wilt mercifully loke vpon these children

+ Robert H. H. H.

~~the same~~

den, sanctifie them & washe them with thy holy Ghost, that they beyng deliuered from thy wrath, may be receiued into the Arcke of Christes Church, and beyng stedfast in faith, ioyfull through hope, and rooted in charitie, maie so passe the waues of this troublesome worlde that finally thei may come to the lād of euerlastyng life there to reigne with the, worlde without ende, throughe Jesus Christe our Lorde, Amen.



Almighty and immortal God, the ayde of al that nede, the helper of all that flye to the for succour, the life of them that be leue, and the resurrection of the dead, we cal vpon the for these infantes, that thei comming to thy holy Baptisme, may receiue remission of their synnes by spiritual regeneracion, receiue them (O Lorde) as thou hast promised by thy welbeloued sonne, laiyng: Aske, and you shal haue: seke, and you shal fynde: knocke, and it shal be opened vnto you: So geue now vnto vs that aske. Let vs that seke fynde, open thy gate vnto vs that knocke, that these enfantes may enioye the euerlastyng benediction of thy heauenly waschyng, and may come to the eternal kyngdome whiche thou hast promised by Christe our Lorde, Amen.

Then shall the Priest say.

Hear the wordes of the Gospell, written by Saint Marke in the tenth Chapter.



At a certaine time thei brought children to Christe that he shoulde touche them, and his Disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and said vnto them: Suffre litle children to come vnto me, and forbid them not: For to suche belongeth the Kyngdome of God. Verely, I saye vnto you: whosoever doeth not receiue the Kyngdome of GOD, as a litle childe: he shal not entre therein

S. ii.

therein

therein. And when he had taken them vp in his armes: he put his handes vpon them, and blessed them.

¶ After the Gospel is redde, the Minister shal make this brieve exhortacion vpon the wordes of the Gospel.



Remembres, ye heare in this Gospel the wordes of our Sauour Christe, that he commaunded the childzen to be brought vnto him: how he blamed those that would haue kept them from him: how he exhorteth al menne to folowe their innocentie. Ye perceiue howe by his outward gesture and dede, he declared his good will towardes theim. For he embraced them in his armes, he laied his handes vpon them, & blessed theim: doubt not ye therfore, but earnestly beleue that he will likewyse fauourably receiue these present enfantes, that he will embrace them with the armes of his mercie, that he wil geue vnto them the blessing of eternal life: and make them partakers of his euerlastyng Kyngdome. wherfore we beyng thus perswaded of the good wil of our heauenly father towardes these enfantes, declared by his sonne Iesus Christe: and nothyng doubtyng, but that he fauourably alloweth this charitable worcke of ours, in byngyng these childzen to his holy Baptisme: let vs faithfully and deuoutly geue thanks vnto hym, and saie.



Almightie and euerlastyng God, heauenly Father, we geue the humble thanckes, that thou hast vouchedsaufe to call vs to the knowlege of thy grace and Faithe in the, encrease this knowlege, and confirme this Faith in vs euermore: Geue thy holy spirite to these enfantes, that they may be borne againe, and bee made heires of euerlastyng saluacion, through our Lorde Iesus Christe, who liueth and reigneth with the, and the holy spirite, nowe and for ever, Amen.

¶ Then the Priest shal speake vnto the Godfathers and Godmothers, on this wise,

wel-



Wheloued frendes, ye haue brought these childre here to be baptised, ye haue praied that our Lorde Jesus Christ, would vouchsaue, to receiue them, to laie his handes vpon theim, to blesse theim, to release theim of their synnes, to geue theim the kyngdome of heauen, & everlastyng life. ye haue hearde also that our Lorde Jesus Christe hath promised in his Gospel, to graunt all these thynges that ye haue praied for: whiche promise he for his part wil most surely kepe & performe. wherfore after this promise made by Christ these enfantes muste also faithfully for their parte promise by you that be their suerties, that they will forsake the Deuill and all his worckes, and constantly beleue Goddes holy worde, and obediently kepe his commaundementes.

¶ Then shal the Priest demaunde of the Godfathers, and Godmothers these questions.

Doest thou forsake the Deuill and al his worckes, the baine pompe, and glory of the worlde, with all the concetuous desires of the same, & the carnal desires of the fleshe, so that thou wilt not folowe, nor be led by them?

Answer.

I forsake them all.

¶ Minister.

Doest thou beleue in God the father almighty, maker of heauen & earth: And in Jesus Christ his onely begotten sonne our Lorde, and that he was conceived by the holy Ghoste, borne of the virgyn Mary, that he suffered vnder Poncius Pilate, was crucified, dead, and buried, that he went doune into hel, and also did rise againe the thirde day: that he ascended into heauen, and sitteth at the right hande of God the father almighty: and frome thence shal come againe at the end of the world, to iudge the quicke and the dead: And dost thou beleue in the holy Ghoste, the holy Catholique Church, the communion of Saintes, the remission of synnes, the resurrection of the fleshe, and everlastyng life after death?

S. iii.

Answer.

The ministracion of

Answer.

All this I stedfastly beleue.

Minister.

Wilt thou be Baptised in this faith?

Answer.

That is my desire.

¶ Then shal the Priest saie.



Merciful God, graunt that the olde Adam in these children may be so buried, that the new man may be raised vp in them, Amen.

Graunt that al carnal affections may dye in them, and that all thynges belongyng to the spirite may liue and growe in them, Amen.

Graunt that they may haue power and strengthe to haue victorie & to triumphe against the deuil, the worlde and the fleshe, Amen.

Graunt that whosoener is here dedicated to the, by our office and ministerie, may also be endued with heauenly vertues, and euerlastyngly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all thynges worlde without ende, Amen.



A mightie euerliuyng God, whose most derely beloued sonne Iesus Christ, for the forgeuenes of our sinnes did shed out of his most precious side, both water and bloud, and gaue comaundement to his disciples that they should go teache al nations, & baptise them in the name of the father, the sonne and of the holy Ghoste: Regarde we beseeche the, the supplications of thy congregacion, and graunt that all thy seruantes which shalbe baptised in this water, may receiue the fulnesse of thy grace, and euer remaine in the nombre of thy faithful and elect childre, through Iesus Christe our Lorde, Amen.

¶ Then the Priest shall take the childe in his handes and aske the name, and namyng the childe, shal dippe it in the water, so it be discretely and warely doen, sayng.

I Baptise the in the name of the Father, and of the Sonne, and of the holy Ghoste, Amen.

¶ And

¶ And if the childe be weake, it shal suffice to powze water vpon it, sayng the foresaied wordes.

I Baptise the in the name of the Father, and of the Sonne, and of the holy Ghoste, Amen.

¶ Then the Priest shal make a Crosse vpon the childes foreheade, sayng.

Receiue this childe into the congregacion of Christes flocke, & doe signe hym with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the faith of Christ crucified, & manfully to fight vnder his banner against sinne the worlde, and the deuil, and to continue Christes faithful souldiour, and seruaunt, vnto his liues ende, Amen.

¶ Then shal the Priest saie.

Seyng nowe derely beloued Brethren that these children be regenerate and grafted into the body of Christes congregaciō, let vs geue thanks vnto God for these benefites, and with one accorde make our prayours vnto almightie God, that they may lead the reste of their life, accordyng to this begynnyng.

¶ Then shalbe saied.

Our father whiche. &c.

¶ Then shal the Priest saie.

We yelde the hartie thanks most merciful father, that it hath pleased the to regenerate this enfāt with thy holy spirite to receiue him for thy owne childe by adoptiō and to incorporate him into thy holy congregaciō. And humbly we beseeche the to graunt that he beyng dead vnto synne, and liuyng vnto righteousness, and being buried with Christ in his death may crucifie the olde man, & vtterly abolishe the whole body of synne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection, so that finally with the residue of thy holy congregacion

S. iiii. he may

The ministracion of

he may be enheritour of thynne euerlastyng Kyngdome,
through Christe our Lorde, Amen.

At the last ende, the Priest calling the Godfathers and God-
mothers together, shal say this shorte exhortacion folowynge.



As muche as these children haue promised
by you to forsake the Deuil, and all his wor-
kes, to beleue in GOD, and to serue him, you
must remembre that it is your partes and du-
ties to see that these enfantes be taught, so sone as they
shalbe able to learne, what a solempne bowe, promise, &
professio, they haue made by you. And that they maie
knowe these thynges the better: ye shal call vpon them
to heare Sermons, and chiefly you shal prouide that thei
may learne the Crede, the Lordes prayer, and the Ten
Commaundementes in the English togne: and al other
thynges, whiche a Christian man ought to knowe & be-
leue to his soules health. And that these children may be
vertuously brought vp to leade a Godly and Christian
life, remembryng alwaies that Baptisme doeth repre-
sent vnto vs our professio, whiche is to folowe the exā-
ple of our Sauour Christe, & to be made like vnto hym,
that as he died & rose again for vs: so should we (whiche
are Baptised) dye from synne, & rise again vnto righte-
ousnes, continually mortifyng al our euil and corrupte
affections, and daily procedyng in all vertue and godli-
nes of liuyng.

The Minister shal commaunde that the children be brought
to the Bishop to be confirmed of hym, so sone as they can say
in their bulgare tongue the Articles of the Faith, the Lordes
praier, and the Ten Commaundementes, and be further in-
structed in the Catechisme set furth for that purpose, accor-
dyngly as it is there expressed.

**Of them that be Bap-
tised in Private houses, in
tyme of necessitie.**

The Pastours and Curates shal oft admonishe the people, that
they deferre not the Baptisme of enfantes any longer then the
Sondae

Sondaie, or other holy daie, next after the childe be borne, one-
lesse vpon a great and reasonable cause declared to the Curate
and by hym approued.

And also they shall warne them that without greate cause, and
necessitie, they baptise not childre at home in their houses. And
when great nede shall compelle them so to doe, that then they
minister it on this fassion.

First lette them that be present cal vpon God for his grace, and
say the Lordes prayour, if the tyme wil suffre. And then one of
them shal name the childe, & dippe hym in the water, or powze
water vpon hym, sayng these wordes.

I Baptise the in the name of the Father, and of
the Sonne, and of the holy Ghoste, Amen.

And let them not doubte, but that the childe so Baptised, is law-
fully and sufficiently Baptised, and ought not to be Baptised
again in the churche. But yet neuertheles, if the child whiche
is after this sorte Baptised, do afterwarde liue, it is expedient
that he be brought into the Churche, to the entent the Priest
may examine and trie, whether the child be lawfully Baptised
or no. And if those that bryng any childe to the Churche do an-
swere that he is alredy baptised: Then shal the Priest examine
them further.

By whome the childe was Baptised?

Who was present when the childe was Baptised?

**Whether they called vpon God for grace and succour
in that necessitie?**

**With what thyng, or what matter they did Baptise
the childe?**

With what wordes the childe was Baptised?

**Whether they thynke the childe to bee lawfully and
perfectly Baptised?**

And if the Minister shall proue by the answers of suche, as
brought the childe, that all thynges were doen as they oughte
to be: Then shal not he Christen the childe againe, but shal re-
ceiue hym, as one of the flocke of the true Christian people, say-
ng thus.

Certifie you, that in this case ye haue doen
well, and accordyng vnto due order concer-
nyng the Baptisynge of this childe, whiche
beyng borne in Originall synne, and in the
wraethe of God, is now by the lauer of regeneration

The ministracion of

in Baptisme, receiued into the nombze of the children of God, and heires of euerlastyng life, for our Lorde Jesus Christe doeth not deny his grace and mercie vnto suche infantes, but most louyngly doth cal them vnto hym: as the holy Gospel doth witnes to our cōfort, on this wise.

The Gospel.

Mark. x.



And a certaine time they brought children vnto Christ that he should touche them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, & said vnto them: Suffre litle children to come vnto me, & forbid them not, for to suche belongeth the Kyngdome of God. Verely I say vnto you, whosoever doth not receiue the Kyngdome of God as a litle childe, he shal not entre therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the Gospel is redde, the minister shal make this exhortacion vpon the wordes of the Gospell.



Remembres, ye heare in this Gospell the wordes of our Sauour Christe, that he commaunded the children to be brought vnto hym: howe he blamed those that woulde haue kept them frō hym: how he exhorted al men to folowe their innocentie. Ye perceiue how by his outward gesture and dede, he declared his good wil towarde thein. For he embraced the in his armes, he laied his handes vpon them, and blessed them, doubt not you therfore, but earnestly beleue, that he hath likewise fauourably receiued this present infant, that he hath embraced hym with the armes of his mercie, that he hath geuen vnto hym the blessing of eternal life: and made hym partaker of his euerlastyng kyngdō. wherfore we beyng thus perswaded of the good will of our uenly father declared by his sonne Jesus Christe towarde this infante: Lette vs faithfully and deuoutly geue thanks vnto hym, and say the praier, whiche the Lord hym selfe taught, and in declaracion of our Faith, let vs recite the articles contained in our Crede.

Here

Here the Minister with the Godfathers, and Godmothers shall saie.

Our father whiche. &c.

Then the Priest shall demaunde the name of the childe, whiche beyng by the Godfathers, and Godmothers pronounced, the Minister shall saie.

Doest thou in the name of this childe forsake the Deuil, and al his worckes, the vaine pompe, and glory of the worlde, with all the couetous desires of the same, the carnal desires of the fleſhe, and not to folowe, and be ledde by them?

Answer.

I forsake them al.

The Minister.

Doest thou in the name of this childe professe this faith, to beleue in God the father almightie, maker of heauen and earth, And in Jesus Christ his onely begotten sonne our Lorde, and that he was conceived by the holy Ghost borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, deade, & buried, that he went doune into hel, and also did rise againe the thirde daie: that he ascended into heauen, and sitteth at the right hande of God the Father almightie: and from thence he shall come againe at the ende of the worlde, to iudge the quicke and the deade: And do you in his name beleue in the holy Ghoste, the holy Catholique Church, the communion of saintes, the remission of synnes, resurrection and euerlastyng lyfe after death?

Answer.

All this I stedfastly beleue.

Let vs praye.



Almighty and euerlastyng God heauenly father, we geue the humble thanckes, for that thou hast vouchedsaue to cal vs to the knowledge of thy grace, & faith in the: increase this knowledge, and confirme this faith in vs euermore: Geue thy holy spirite to this infant, that he beyng borne againe, and beyng made heire of euerlastyng saluation

saluacion through our Lorde Jesus Christe, may continue thy seruant, and attaine thy promise, through the same our Lorde Jesus Christ thy sonne, who liueth and reigneth with the in the vnitie of the same holy spirite euerlastyngly, Amen.

¶ Then shal the Minister make this exhortacion to the Godfathers and Godmothers.

Inasmuche as this childe hath promised by you to forsake the Deuill, & al his workes, to beleue in God, and to serue him: you must remembre that it is your parte & dutie, to see that this enfant be taught (so sone as he shalbe able to learne) what a solēpne bowe promise, and profession he hath made by you. And that he may knowe these thynges the better, ye shal cal vpon hym to heare Sermons. And chiefly ye shal prouide that he may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whiche a Christian man ought to knowe, and beleue to his soules health, and that this child may be vertuously brought vp, to leade a Godly, and a Christian life. Remembryng alway that Baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our Sauour Christe, and be made like vnto hym, that as he died and rose againe for vs, so should we whiche are Baptised, dye from sinne, and rise again vnto righteousness, continually mortifyng al our euil and corrupte offections, and daily procedyng in all vertue, & godlines of liuyng, &c.

¶ As in publique Baptisme.

¶ But if they whiche bryng the enfantes to the Church, do make an vncerteine aunswere to the Priestes questions, and say that they cannot tel what they thought, didde, or saied in that greates feare, and trouble of minde: (as often times it chaunceth) the lef the Priest Baptise him in forme aboue wrytten, concernyng publique Baptisme, sayyng that at the dippyng of the childe in the Fonte, he shal vse this forme of wordes.

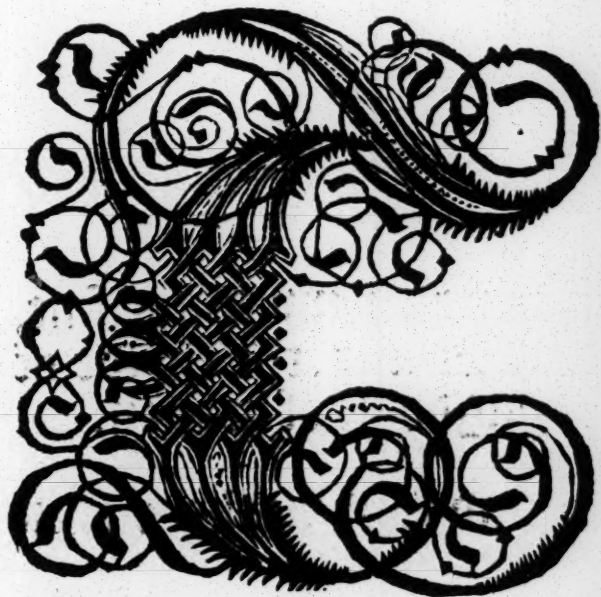
If thou be not Baptised already. **N. I** Baptise the in the name of the Father, and of the Sonne, and of the holy Ghoste, Amen.

Confir.

Confirmation.

Fol. 109.

wherin is contened a Ca-
thechisme for
Childzen.



Confend that Confirmati-
on maie be ministred to the more edi-
fying of suche as shal receiue it (accoz
dyng vnto saincte Paules doctrine,
who teacheth that al thynges should
be doen in the churche, to the edifica-
tion of the same) it is thoughte good
that none hereafter shalbe confirmed
but suche as can saie in their mother
tongue the Articles of the faith, the
Lordes praier, and the .x. commaun-
dementes: And can also answere to
suche questions of this short Cate-

chisme, as the Bischoppe (or suche as he shall appoynt) shall by his dis-
cretion appose them in. And this orde is mozte conuenient to be obser-
ued for diuerse considerations.

First, because that when childzen come to the yerres of discretion, and
haue learned what their godfathers, and godmothers promised for the
in Baptisme, thei maie then them selues with their awne mouthe, and
with their awne cosent, openly before the Churche, ratifie and confirme
thesame, and also promise that by the grace of God, thei will euermore
endeuour them selues faithfully to obserue and kepe suche thynges, as
thei by their owne mouthe and confession haue assented vnto.

Secondly, for asmuche as Confirmation is ministred to them that
be Baptised, that by imposition of handes, and praier, thei maie receiue
strengthe, and defence agaimst all temptacions to synne, and the assaul-
tes of the worlde, and the Deuill: it is mozte mete to be ministred whē
childzen come to that age, that partely by the frailtie of their awne
fleshe, partly by the assaultes of the worlde, and the Deuill, thei begyn
to be in daunger to fall into sondry kyndes of synne.

Thirdely, for that it is agreable with the vsage of the churche in ti-
mes paste, wherby it was ordeined that Confirmation shoulde be mi-
nistred to them that ware of perfecte age, that thei beyng instructed in
Christes religion, should openly professe their awne faith, and promise
to be obedient vnto the will of God.

And that noman shall thincke that any detriment shall come to chil-
dzen by differryng of their Confirmation: he shall knowe for truthe,
that it is certein by Gods woorde, that childzen beyng Baptised, haue
all thynges necessarie for their saluacion, and be vndoubtedly saued.

L. i.

CA

A Catechisme that is to

saie, an enstructiō to be learned of euery child,
befoze he be bzought to be confirmed of the Bilshoppe.

Question.

What is your name?

Answer.

A. O. M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my Baptisme,
wherin I was made a member of Christe, the chylde of
God, and an enheritour of the kyngdome of heauen.

Question.

What did your Godfathers and Godmothers then
for you?

Answer.

They did promise and bove, iii. thinges in my name.
First, that I should forsake the deuill and al his workes
and pōpes, the vanities of the wicked worlde, and al the
synful lustes of the fleshe. Secondly, that I should beleue
all the articles of the christian faith. And thirde, that
I should kepe Goddes holy wil and commaundementes
and walke in thesame all the daies of my life.

Question.

Dost thou not thynke that thou art bounde to beleue
and to do as they haue promysed for the?

Answer.

Yes verely. And by goddes helpe so I wil. And I har-
tely thanke our heauenly father, that he hath called me
to this state of saluacion, through Iesus Christe our sa-
uiour. And I praie GOD to giue me his grace, that I
maie continue in thesame vnto my liues ende.

Question.

Reherse the articles of thy beleue.

Answer.

I Beleue in God the father almighty, maker of hea-
uen & of earth. And in Iesus Christ his only sonne
our lorde. whiche was conceived of the holy ghost;
borne

borne of the Virgine Mary. Suffered vnder Ponce Pilate, was crucified, deade, and buried, he descended into hell. The third day he rose agayne from the dead. he ascended into heauē, and sitteth at the right hand of God the father almighty. From thēce he shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike churche. The Communion of saintes. The forgiuenes of sinnes. The resurrectiō of the body. And the life euerlastinge. Amen.

Question.

What doest thou chiefly learne in these articles of thy beleefe?

Answer.

Firste, I learne to beleue in God the father, who hath made me and al the worlde.

Secondlye, in God the sonne, who hath redemed me, and all mankinde.

Thirde, in God the holy ghost, who sanctifieth me, & all the elect people of God.

Question.

You said, that your godfathers and godmothers, did promise for you, that you shoulde kepe Gods commandementes. Tell me how many there be?

Answer.

Tenne.

Question.

Whiche be they?

Answer.

The same which God spake in the .xx. Cha. of Exodus, sayng: I am the Lord thy God which haue brought the out of the land of Egypt, oute of the house of bondage. Thou shalt haue none other Goddes but me.

ii. Thou shalt not make to thy selfe any grauen Image nor the likenes of any thing that is in heauen aboue, or in the earthe beneth, nor in the water vnder the earthe: thou shalt not bow doune to them, nor worship them. For I the Lorde thy God, am a gelous God, and visite the sinnes of the fathers vpon the childre, vnto the .iii.

L.ii.

and

and fourth generation of them that hate me, and shew
merry vnto thousandes in them that loue me, and kepe
my commaundementes.

iii. Thou shalt not take the name of the Lord thy God
in bayne, for the Lorde will not hold him guiltles that
taketh his name in bayne.

iiii. Remember thou kepe holy the Sabbath daye. Sixe
daies shalt thou labour, and do al that thou hast to do:
but the .vi. day is the Sabbath of the lord thy God. In
it thou shalt do no maner of worke, thou and thy sonne,
and thy daughter, thy man seruauent, and thy maid ser-
uaunt, thy cattell, and the straunger that is within thy
gates, for in sixe dayes the lord made heauen and earth,
the sea, and all that in theim is, and rested the .vii. daye,
wherfore the Lord blessed the .vii. day, and halowed it.

v. Honour thy father and thy mother, that thy daies
may be longe in the lande, whiche the Lorde thy GOD
geueth the.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy nei-
ghboure.

x. Thou shalt not couet thy neighbours house, thou
shalt not couet thy neighbours wife, nor his seruauent,
nor his maide, nor his Oxe, nor hys asse, nor any thinge
that is his.

Question.

What doest thou chiefly learne by these commaun-
dementes?

Answer.

I learne two thinges. My duty towarde God, and
my duty towarde my neighbour.

Question.

What is thy duty towarde God?

Answer.

My duty towarde God is, to beleue in him, to feare
hym, & to loue hym with all my hert, wyth all my mind,
with al my soule, and with al my strength. To worship
him

hym. To geue hym thanckes. To put my whole trust in hym. To call vpon hym. To honour his holy name, and his woorde, and to serue hym truely all the dayes of my life.

Question.

What is thy ductie towardes thy neighbour?

Answer.

My ductie towardes my neighbour is, to loue him as my selfe: And to do to al men, as I would they should do vnto me. To loue, honour, & succour my father and mother. To honour and obey the Kyng, and his ministers. To submit my selfe to al my gouernours, teachers, spiritual Pastours, and Maisters. To order my selfe lowly, and reuerently to all my betters. To hurte no body by worde, nor dede. To be true and iuste in all my dealing. To beare no malice, nor hatred in my harte. To kepe my handes from picking and stealyng, and my tongue from euill speakyng, lyng, and slaunderyng. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet, nor desire other mennes goodes. But learne and labour truely to get myne owne liuyng, and to doe my dutie in that state of life, vnto which it shal please God to cal me.

Question.

My good childe know this, that thou art not able to do these thynges of thy self, nor to walke in the cōmandementes of God, and to serue hym, without his special grace, whiche thou must learne at all tymes, to cal for by diligent prayer. Let me heare therfore if thou canst saie the Lordes prayer:

Answer.

Our Father whiche art in heauen. Hallowed be thy name. Thy kyngdome come. Thy will be doen in earth, as it is in heauē. Geue vs this day our dayly breade. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptacion. But deliuer vs from euil, Amen.

Question.

What desirest thou of God in this prayer?

Answer.

Confirmation.

I desire my Lord God our heauēly father, who is the geuer of al goodnes, to send his grace vnto me, and to al people, that we may worship hym, serue hym, and obeye hym as we ought to doe. And I pray vnto God, that he will sende vs all thynges that be nedefull, bothe for our soules and bodies. And that he wil be merciful vnto vs, and forgeue vs our synnes: and that it wil please him to saue and defende vs in al daungers ghostly and bodily: and that he wil kepe vs from al synne and wickednes, & from our ghostly enemy, & from everlastyng death. And thus I trust he wil do of his mercie & goodnes, throughe our lord Iesu Christ. And therfore I say, Amē. So be it.

¶ So sone as the chīldren can saie in their mother tongue, the articles of the faith, the Lordes prayer, the .x. commaundementes and also can aunswere to suche question of this shorte Catechisme as the Bishoppe (or suche as he shal appoint) shal by his discretion appose them in, then shal they be brought to the Bishop, by one that shalbe his godfather, or godmother, that euery childe may haue a witnes of his Confirmation.

¶ And the Bishoppe shal confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made bothe heauen and earth.

Minister.

Blessed is the name of the Lorde.

Aunswere.

Hencefurthe worlde without ende.

Minister.

Lorde heare our praier.

Aunswere.

And let our crie come to the.

¶ Let vs praise.



Almightie and everliuyng God, whiche hast bouchedsaufe to regenerate these thy seruātes by water and the holy Ghoste: & hast geuen vnto them forgeuenes of al their synnes: strengthen them we beseeche the (O Lorde) with the holy

ly Ghoste the comforter, and daiely encrease in them thy manifolde giftes of grace, the spirite of wisdom, & vnderstandyng: the spirite of counsaill & ghostly strength, the spirite of knowledg, and true godlinesse, and fulfill them (O Lord) with the spirite of thy holy feare, Amen.

¶ Then the Bishoppe shal laie his hande vpon euery childe seuerally, sayng.

Defende, O lord, this childe with thy heauēly grace that he may continue thine for euer, and daiely encrease in thy holy spirite more & more, vntill he come vnto thy everlastyng kyngdome, Amen.

¶ Then shal the Bishoppe saie.

¶ Let vs praie.



Almightie everliuyng God, whiche makest vs bothe to will, and to do those thynges that be good, & acceptable vnto thy maiestie, we make our humble supplications vnto the for these children, vpon whome (after the example of thy holy Apostles) we haue laied our handes, to certifie them (by this signe) of thy fauour and gracious goodnes toward them, let thy fatherly hande we beseeche the euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledg & obedience of thy worde, that in the ende they may obtaine the everlastyng life: through our Lorde Jesus Christ, who with the & the holy Ghost liueth & reigneth one God, worlde without ende, Amen.

¶ Then the Bishoppe shal blesse the children, thus sayng.

The blessing of God almightie, the father, the sonne, and the holy Ghoste, be vpon you, and remaine with you for euer, Amen.

¶ The Curate of euery Parithe. or some other at his appointmēt, shal diligently vpon Sondaiēs and holy daies, haulfe an houre before Euenyng prayer, opely in the Churche instruct & examine so many childre of his parish sēt vnto him, as the time will serue & as he shal thynke cōuenient, in some part of this Cathechisme.

¶ And al fathers, mothers, maisters, and dames, shall cause their children, seruauntes, & pzentises (whiche haue not learned their Cathechisme) to come to the Churche at the tyme appointed, and obediently to heare, and be ordzed by the curate, vntil suche

¶.iiii. time

Matrimonie.

tyme as they haue learned al that is here appoynted for them to learne. And whensoeuer the Bishop shal geue knowlege for children to be brought afore hym to any conuenient place, for their confirmaciō: then shal the Curate of euery Parische either byng, or sende in wrytyng the names of al those childre of his Parische, whiche can say the articles of their Faith, the Lordes praier, & the .x. Commaundementes, and also how many of the can answere to thother questiōs cōteined in this Catechisme.

And there shal none be admitted to the holy Communion: vntil suche tyme as he can say the Catechisme, & be confirmed.

The fourme of solempnization of Matrimonie.

Firste, the banes must be asked thre seuerall Sondaies, or holy daies, in the tyme of seruice, the people beyng present, after the accustomed maner.

And if the persones that would be married dwel in diuerse Parishes, the banes must be asked in bothe Parishes, and the Curate of the one Parische shal not solempnize matrimonie betwixt them, without a certificate of the banes beyng thise asked fro the Curate of the other Parische. At the day appoynted for solempnization of Matrimonie, the persones to be married shal come into the body of the Church, with their frendes & neighbours. And there the Priest shal say thus.



Dearly beloved frendes, we are gathered together here in the sight of God, and in the face of his congregacion, to ioyne together this man, and this woman, in holy matrimonie, which is an honorable estate instituted of God in Paradise, in the tyme of mannes innocentie, signifying vnto vs the mysticall vnion that is betwixt Christe and his Church: whiche holy estate, Christe adourned and beautified with his presence, and firste miracle that he wrought in Cana of Galile, and is commended of sainte Paul, to be honorable among all men, and therefore is not to be enterprised, nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mennes carnall lustes, and appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, advisedly, soberly, and in the feare of God, duely considering the causes for the which matrimonie was

was ordeined. One was the procreation of childzen, to be brought vp in the feare and nurtoure of the Lorde, & prayse of God. Secondly, it was ordeyned for a remedy against sinne, and to auoyde fornication, that such persones as haue not the gifte of continence might marry, and kepe the selues vndefiled membres of Chrestes body. Thirddly, for the mutual societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie, & aduersitie, into the which holpe estate, these two persons presente, come now to be ioyned. Therfore, if any man can shew any iust cause, why thei may not lawfully be ioyned to gither: let him now speake, or els hereafter for euer holde his peace.

And also speakinge to the persons that shalbe married, he shall saye.

I require and charge you (as you wil answer at the dreadful day of iudgement, when the secretes of al heretes shalbe disclosed) that if either of you do know any impediment, why ye may not be lawfully ioyned toguether in Matrimony, that ye confesse it. For be ye wel assured, that so many as be coupled toguether, otherwise then Goddes worde dothe allowe, are not ioyned toguether by God, neither is their matrimonie lawfull.

At whiche daye of Mariage, if any man do allege and declare any impediment, why thei may not be coupled together in matrimony by Gods law, or the lawes of this realme, and will be bound and sufficiēt sureties with him to the parties, or els put in a caution to the ful value of such charges, as the persons to be married do susteyne, to proue his allegation: then the solemnization must be deferred vnto suche tyme as the truthe be tried. If no impediment be alledged, then shall the curate saye vnto the man.

C. N. Wilt thou haue this woman to thy wedded wife, to liue toguether after Goddes ordinaunce, in the holpe estate of Matrimony: wilt thou loue her, comfort her, honour, and kepe her, in syckenes, and in healthe: And forsaking al other, kepe the onely to her, so long as you bothe shall liue:

The man shall answer.

I will.

Then shall the priest saye to the woman.

N. wilt

Matrimonye.

R. wilt thou haue this man to thy wedded husband, to liue together after Gods ordinaunce, in the holiestate of matrimony: wilt thou obei him, & serue him, loue, honour & kepe him, in sicknes & in health. And forsakinge al other, kepe & only to him, so lōg as you both shal liue.

The woman shall aunswere,

I wyll.

Then shall the minister saye.

Who geueth this woman to be married vnto this man:

And the minister receyuinge the womā at her fathers or frendes handes, shall cause the man to take the woman by the ryght hand and so either to geue their trowth to other, the man first sayinge.

I. **R.** take the **R.** to my wedded wife, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue and to cherishe, till death vs departe: accordynge to Gods holy ordinaunce, and therto I plight the my trowth.

Then shall they louse their handes, and the woman takinge againe the man by the right hande, shall saye.

I. **R.** take the **R.** to my wedded husbāde, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sickenes, & in health, to loue, cherishe and to obey, till death vs departe, accordinge to goddes holy ordinaunce: and therto I geue the my trowth.

Then shal they again louse their handes, & the man shal giue vnto the woman a ring, laying the same vpon the boke, with the accustomed duty to the Priest and Clerke. And the Priest takinge the rying, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the mā taught by the priest, shal say with this ring I the wed: with mi body I the worship, & with all my worldly goodes, I the endow. In the name of the father, & of the sonne, and of the holy ghost. Amen

Then the man leauynge the ringe vpon the fourth finger of the womans left hand, the Minister shall saye.

Let vs praye.



O Eternal God, creatoure & preseruer of al mā-kind, giuer of al spiritual grace, the aucthour of everlasting life: send thy blessing vpon these thy seruantes, this man & this womā, whom we blesse in thy name, that as Isaac and Rebecca liued faith-

faithfully togethether: So these persones maie surely performe, and kepe the bowe and couenaunt betwixt them made, wherof this ryng, giuen, and receiued, is a token and pledge, and maie euer remaine in perfecte loue and peace togethether, and liue according vnto thy lawes: thou Iesus Christe our Lorde. Amen.

Then shall the priest ioyne their ryght handes togethether, and saie:

Those whom God hath ioyned togethether, let no man put a sonder.

Then shall the minister speake vnto the people.

For asmuche as. M. and. M. haue consented togethether in holy wedlocke, & haue witnessed thesame before God, and this company, and thereto haue giuen and pledged their trowthe either to other, & haue declared thesame by giuyng and receiuyng of a ryng, & by ioynnyng of handes I pronounce that they be mā and wife togethether. In the name of the father, of the sōne, & of the holy ghoſte. Amē.

And the minister shall adde this blessing.

God the father, God the sonne, God the holy Ghoſte, blesse, preserue, and kepe you, the Lorde mercifully with his fauour loke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue togethether in this life, that in the world to come, you may haue life euerlasting. Amen.

Then the ministers or clerkes goyng to the Lordes table, shall saie or syng this Psalm folowynge. Beati omnes,



Blessed are all they that feare the Lorde: and walke in his waies. Psal. C. xx. and. viij.

For thou shalt eat the labour of thy handes
Well is the, and happie shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the walles of thy house.

Thy children like the Olive braunches: round about thy table.

So, thus shall the mā be blessed: that feareth the lorde
The lorde from out of Sion, shall blesse the: that thou shalt see Hierusalem in prosperitie, all thy life long.

Yea, that thou shalt see thy childers children: and peace vpon Israell.

Glory

Glozy be to the father. &c. As it was in the. &c.

¶ Or els this Psalmc folowynge. Deus misereatur.

Psal. lxxvij.



God be merciful vnto vs and blesse vs: and shewe vs the lighte of his countenaunce, and be mercifull vnto vs.

That thy waie maie be knowen bpō the earth: thy sayng health emōg al naciōs.

Let the people praise the (O God): yea, let al t he people praise the.

O Let the naciōs reioyce and be glad: for thou shalt iudge the flocke righteously, and gouerne the naciōs vpon the earth.

Let the people praise the (O GOD) let all the people praise the.

Then shall the earthe byrnyng furthe her encrease: and God, euen our God shall giue vs his blessing.

God shall blesse vs, and al the endes of the world shall feare hym.

Glozy be to the father &c. As it was in the. &c.

¶ The Psalmc ended, and the man and the woman knelyng afore the Lordes table: The Priest standynge at the table, and turnynge his face toward them, shall saie.

Lordc haue mercy vpon vs.

Answer.

Christe haue mercie vpon vs.

Minister.

Lordc haue mercie vpon vs.

Our father whiche. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lordc saue thy seruannt: and thy handmaide.

Answer.

whiche put their trust in the.

Minister.

O lordc sende them helpe from thy holy place.

Answer.

And

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemye.

Minister.

O Lorde heare our prayer.

Answer.

And let our crye come vnto the.

The Minister.

GOD of Abraham, God of Isaac, God of Jacob, blesse these thy seruantes, and sowe thy seede of eternal life in their mindes, that whatsoeuer in thy holy worde they shal profitably learne, they may in dede fulfill the same. Loke O Lorde, mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessing vpon Abraham and Sara to their greates comforte: so vouchesaufe to sende thy blessing vpon these thy seruantes, that they obeiyng thy will, and alway beyng in saufetie vnder thy protection, may abide in thy loue vnto their liues ende, throughe Iesu Christe our Lorde, Amen.

This prayer nexte folowynge shalbe omitted where the woman is past childe birth.

Mercifull Lorde, and heauenly Father, by whose gracious gifte mankynde is encreased, we beseeche the assiste with thy blessing these two persones, that they may bothe be fruitefull in procreation of children, and also liue together so long in godly loue & honestie, that they may see their childers children, vnto the thirde and fourthe generacion, vnto thy praise and honour: throughe Iesus Christe our Lorde, Amen.

GOD whiche by thy mightie power haste made all thinges of naught, which also after other thinges set in ordre, diddest appoint that out of mā (created after thyne owne ymage & similitude) womā should take her beginning, & knyttng thē together diddest teach that it shoulde neuer be lawfull to put a sunder those whome thou by matrimonie haddest made one: O God

A. i.

whiche

Of Matrimonie.

whiche hast cōsecrated the state of matrimonie to suche an excellent misterie, that in it is signified and represented the spiritual mariage & vnitie betwixte Christe & his Church: Loke mercifully vpon these thy seruantes, that both this man may loue his wife, accordyng to thy worde (as Christe did loue his spouse the Church, who gaue hymselfe for it, louyng and cherisying it, euen as his owne fleche.) And also that this woman may be louyng and amiable to her housband as Rachel, wise as Rebecca, faithfull and obedient as Sara, & in all quietnes, sobrietie, and peace, be a folower of holy and Godly matrones, O Lorde blesse them bothe and graunt them to enherite thy euerlastyng kyngdome: throughe Jesus Christe our Lorde, Amen.

¶ Then shal the Priest say.

Of Almighty God, which at the begynnyng did create our firste parentes Adam and Eue, and did sanctifie and ioyne them together in mariage, powre vpon you the riches of his grace, sanctifie, & blesse you, that ye may please hym both in body and soule, and liue together in holy loue, vnto your liues ende, Amen.

¶ Then shal begyn the Communion, and after the Gospel shalbe saied a Sermon, wherin ordinarily (so oft as there is any mariage) thofice of a man & wife shalbe declared, accordyng to holy Scripture, or if there be no sermon, the Minister shal reade this that foloweth.

All ye whiche be married, or whiche entend to take the holy estate of Matrimonie vpon you: heare what holy scripture doth say, as touchyng the dutie of housbandes toward their wiues, & wiues toward their housbādes.

Saincte Paul (in his Epistle to the Ephesians the. v. Chapter) doeth geue this commaundement to all married men.

Ye housbandes loue your wiues, euen as Christ loued the Church, and hath geuen hymselfe for it, to sanctifie it, purgyng it in the fountaine of water, throughe the worde, that he might make it vnto hym selfe a glorious congregacion, not hauyng spot, or wrinckle, or any suche thyng, but that it shoulde be holy and blameles. Some men
are

are bounde to loue their owne wyues as their owne bodies. He that loueth his owne wyfe, loueth hym selfe. For neuer did any man hate his owne fleshe, but nourisheth & cherisheth it, euen as the Lorde doeth the cōgregation, for we are mēbres of his body: of his flesh, & of his bones.

For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and thei two shall be one fleshe. This mystery is great, but I speake of Chyste and of the congregation. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as hym selfe.

Likewyse the same Saincte Paule (wrytyng to the Collosians) Collos. iij. speaketh thus to al men that be married: ye men loue your wyues, and be not bitter vnto them.

Heare also what Sainct Peter Thapostle of Chyste, i. Pet. iij. whiche was hym self a married man (saith) vnto al men that are married. Ye housbandes dwel with your wyues accordyng to knowlege: Geuyng honour vnto the wife as vnto the weaker vessel, and as heires together of the grace of life, so that your praiers be not hyndred.

Hetherto ye haue hearde the duetie of the housbande towarde the wife.

Nowe likewise ye wyues heare and learne your duetie towarde your housbandes, euen as it is plainly set furth in holy Scripture.



Saincte Paule (in the forenamed Epistle Eph. v. to the Ephesians) teacheth you thus: ye women, submitte your selues vnto your owne housbandes as vnto the Lorde: for the housbande is the wyues hed, euen as Chyst is the head of the churche: And he is also the sauour of the whole body. Therefore as the Churche, or congregation, is subiecte vnto Chyste: So likewise lette the wyues also be in subiection vnto their owne housbandes in all thynges. And againe he saith: Let the wife reuerence her housbād. And (in his Epistle Coll. iij. to the Collosians) Sainct Paule geueth you this short lesson. ye wyues submitte your selues vnto your owne housbandes, as it is conuenient in the Lorde.



Hincete Peter also doeth instructe you very godly, thus sayng: Let wyues be subiecte to their owne housbandes, so that if any obey not the woorde, they may be wonne without the woorde, by the conuersacion of the wiues while they beholde your chaste cōuersaciō, coupled with feare, whose apparel let it not be outward, with broided heare, and tryminyng about with golde, either in puttyng on of gorgeous apparell, but let the hidde manne, whiche is in the harte, be without all corruption, so that the spirite be milde & quiete, whiche is a precious thying in the sight of GOD. For after this maner (in the olde tyme) did the holy women whiche trusted in God apparel them selues beyng subiecte to their owne housbandes as Sara obeyed Abraham, calling hym Lorde, whose daughters ye are made, doyng well, and beyng not dismaide with any feare.

¶ The newe married persones (thesame day of their mariage) must receiue the holy Communion.

¶ The Order for the visitacion of the Sicke.

¶ The Priest entryng into the sicke persones house shal saie.
Peace be in this house, and to al that dwel in it.

¶ When he commeth into the sicke mannes presence, he shal saie, knelyng doune.



Remember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whome thou hast redeemed with thy most precious bloude, and be not angry with vs for euer.

Lorde haue mercy vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen, &c.

And leade vs not into temptation.

Answer.

But

But deliuer vs from euil. Amen.

Minister.

O Lorde saue thy seruaunt.

Answer.

whiche putteth his trust in the,

Minister.

Sende him helpe from thy holy place.

Answer.

And euermore defende him.

Minister.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approche to hurte him.

Minister.

Be vnto him O Lorde a strong Towre.

Answer.

From the face of his enemy.


Minister.


Lorde heare our prayers.

Answer.

And let our crie come to the.

Minister.

 Lorde loke doune from heauen, beholde, visite, and releue this thy seruaunt. Loke vpon him with the eyes of thy mercy, geue him comfort and sure confidence in the: Defende hym from the danger of the enemy, and kepe him in perpetuall peace, and safety, through Iesus Christe our Lorde. Amen.

 Care vs almighty, and most merciful God, and sauour, extend thy accustomed goodnes, to this thy seruaunt whiche is greued with sickenes, visite him O Lorde, as thou diddest visite Peters wifes mother, and the capiteines seruaunt. So visit and restore vnto this sicke person his former health (if it bee thy will) or els geue hym grace so to take thy visitation, that after this painfull life ended, he may dwel with the in life euerlastyng. Amen

Then shal the Minister exhorde the sicke person after this forme
or other lyke,

A.iii.

Derelye



Erery beloued know this, that almighty god is the lord of life and death, and ouer al thinges to theym pertainyng, as youthe, strength, helthe, age weakenesse, and sicknes wherfore, whatso. uer your Syckenesse is, knowe you certainlye, that it is Goddes visitacion. And for

what cause soeuer this sicknes is sent vnto you: whether it bee to trie youre patience for the example of other, and that your faith may be founde in the day of the lord laudable, glorious, and honorable, to the encrease of Glorý, and endles felicitie: Or els it be sent vnto you, to correct, and amende in you whatsoeuer dothe offende the eyes of our heauenly father: knowe you certainly, that yf you truly repent you of your sinnes, and beare your sickenes patiently, trustyng in Goddes mercy, for his dere Sonne Jesu christes sake, & redre vnto him humble thanks, for his fatherly visitacion, submittyng your selfe wholly to his will, it shal turne to your profite, and helpe you forward in the right waye that leadeth vnto euerlastyng life. ¶ Take therfore in good worthe, the chastemente of the lord, for whom the lord loueth he chastiseth. yea as s. Paul saith, he scourgeth euery sonne which he receiueth. If you endure chastisement, he offereth himself vnto you as vnto his own children. What sonne is he that the father chastiseth not: If ye be not vnder correction (whereof al true children are partakers) then are ye bastardest, and not children. Therfore seyng, that when our carnal fathers do correct vs, we reuerently obey thẽ, shal we not now muche rather, be obedient to our spirituall father, and so liue: And they for a few daies do chasten vs after their owne pleasure, but he doth chastise vs for our profit to thentent he maye make vs partakers of his holines. These wordes good brother, are Gods wordes, and writ ten in holy Scripture for our comforte, and instruction, that we sholde patiently and with thanks geuing, beare our heauenly fathers Correction, whensoever by any maner of aduersitie, it shal please his gracious goodnes to

Yf the prest
visited be by
ey sicke, then
the Curate
may ende his
exhortacion
in thys place.

to visite vs. And there shoulde be no greater comforte to christen persons, then to be made like vnto christ, by suffering patiently aduersities, troubles, and Sickenesses. For he himselfe went not vp to ioye, but firste he suffered paine: hee entred not into his glorie, before he was crucified: So truly our way to eternall ioye, is to suffer here with Christe, and our doore to entre into eternall life: is gladly to die with Christ, that we may rise againe from death and dwell with him in euertlasting life. Nowe therfore, takyng your sicknesse, whiche is thus profitable for you patiently: I exhorte you in the name of God, to remembre the profession whiche you made vnto God, in your Baptisme. And forasmuche as after this lyfe, there is accompte to be geuen vnto the righteous iudge, of whome al must be iudged without respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that accusynge, and condemning your selfe for your owne faultes, you may fynde mercy at our heauenly fathers hande, for Christes sake, and not be accused and condemned in that fearful iudgement. Therfore I shal shortly rehearse the Articles of our faith, that ye may know whether you do beleue as a Christen man shoulde, or no.

Here the minister shal rehearse the articles of the faith sayeng thus.

Doest thou beleue in God the father almighty.

And so furth as it is in Baptisme.

Then shal the minister examine whether he be in charitie, with all the worlde: exhortyng hym to forgiue from the bottom of his hart, al persons that haue offended hym, and if he haue offended other, to aske them forgiuenesse: And wher he hath done iniury, or wrong to any man, that he make amendes to the uttermost of his power. And if he haue not afore disposed his goodes, let him the make his wil. (But me must be oft admonished that they set an order for their temporall goodes, and landes, when they be in health.) And also declare his debtes, what hee oweth, and what is owyng vnto him, for discharging of his conscience, and quietnes of his executours. The minister may not forget, nor omitte to moue the sicke person, (and that most earnestly) to liberalitie towarde the poore.

This may be done before the minister begin his prayers as he shal see cause.

¶.iiii.

Here

Here shal the sicke persone make a speciall confession, if hee feelee hys conscience troubled with any weighty matter. After whiche confession the priest shal absolue him after this sorte.

In the name of the father and of the sonne and of the holy ghoste Amen. Our Lorde Jesus Christ, who hath lefte power to hys Church to absolue al sinners whiche truly repent and beleue in him: of his greafe mercie forgeue the thyne offences, and by hys authoritie committed to me, I absolue thee from all thy finnes. In the name of the father and of the sonne. Amen.

And then the priest shal say the Collect folowynge.

Let vs praye.



Most merciful God, whiche accordyng to the multitude of thy mercies, dost so put away the finnes of those which truly repent, that thou remembrest them no more: open thy eye of mercie vpon this thy seruaunt, who most earnestly desireth pardon and forgeuenes. Renue in hym most louyng father, whatsoeuer hath ben decayed, by the fraud, and malice of the deuill, or by his owne carnall will, and frailties, preserve and continue this sicke membre in the vnitie of thy church, consider his contricion, accept hys teares, asswage his paine, as shalbe sene to the moost expedient for him. And forasmuche as he putteth his full trust only in thy mercy, impute not vnto hym his former finnes, but take hym vnto thy fauor, through the merites of thy most derely beloued Sonne Jesus Christe. Amen.

Then the minister shal saie this Psalm.

In te do-
mine spe.
Psal. xxi.



In the lorde haue I put my truste, let me neuer be put to confuson, but ridde mee, and deliuer me into thy ryghtuousnesse, encline thine eare vnto me, and saue me. Be thou my strong holde wherunto I may alway resorte: thou haste promised to helpe me, for thou art my house of defence and my castill.

Deliuere meo my God, out of the hande of the vngodly, out of the hande of the vnrighuous, and cruell man.

For thou O lorde God, art the thyng that I long for:
thou

thou art my hope euen from my youth.

Through the haue I been holden vpeuer sence I was borne: thou art he that toke me out of my mothers wōbe my prayer shall alway be of the.

I am become as it were a monster vnto many: but my sure truste is in the.

O let my mouth be filled with thy praise: (that I may syng of thy glory) and honour, al the daie long.

Cast me not away in the tyme of age: forsake me not when my strength faileth me.

For myne enemies speake against me, and they that laie waite for my soule, take their counsaill together, sayng: God hath forsakē hym, persecute hym, and take hym, for there is none to deliuer hym.

Go not farre from me, O GOD: my GOD, hast the to helpe me.

Let them be confounded and perishe, that are against my soule: let them be couered with shame and dishonour that seke to do me euil.

As for me, I wil paciētly abide alway: and wil praise the, more and more.

My mouthe shall daiely speake of thy righteousness, and saluacion: for I knowe no ende therof.

I wil go furth in the strength of the Lorde God: and wil make mencion of thy righteousness onely.

Thou (O GOD) hast taught me from my youthe vpe vntill now: therfore I will tell of thy wonderous workes.

Forsake me not (O God) in mine olde age, when I am gray headed: vntill I haue shewed thy strengthe vnto this generacion, and thy power to all them that are yet for to come.

Thy righteousness (O God) is very high, and great thynges are they that thou hast doen: O GOD, who is lyke vnto the?

O what great troubles and aduersities hast thou shewed me: and yet diddest thou turne and refreche me, yea, and broughtest me from the depe of the earth againe.

Thou

The visitacion of the sicke.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore will I praise the, and thy faithfulness (O GOD) playng vpon an instrument of Musicke: vnto the will I syng vpon the Harpe, O thou holy one of Israel.

My lippes wil be faine, when I syng vnto the: and so wil my soule whome thou hast deliuered.

My tongue also shal talke of thy righteousnesse al the day long: for they are cōfounded & brought vnto shame, that seke to do me euill.

Glozy be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the begynnyng, is now, and euer shal be worlde without ende, Amen.

¶ Adding this.

O Sauour of the world saue vs, whiche by thy crosse and precious bloude hast redeemed vs, helpe vs we beseeche the, O GOD.

¶ Then shal the Minister saie.

The almightie Lorde, whiche is a most strong tower to al theim that put their trust in him, to whome all thynges in heauen, in yearth, and vnder the yearth do bowe and obeye, be now and euermore thy defence, and make the knowe and fele, that there is no other name vnder heauen geuen to man, in whome and through whome thou maiest receyue health and saluacion, but onely the name of our Lorde Iesus Christ.
Amen.

∴

The

The Communion

of the Sicke.



Wherfore as al mortal men be subiecte to many soubdein perilles, diseases, & sickenneses, and euer vncertaine what time they shal departe out of this lyfe. Therfore to thentent they may be alwaies in a readines to die, whensoever it shal please almightie GOD to call them. The Curates shal diligently from tyme to tyme, but specially in the plague time, ex-

hort their Parishioners, to the ofte receiuyng in the Church, of the holy Communion of the body and bloude of our sauour Christ. Whiche (if they do) thei shal haue no cause in their soubdeine visitation to be vnquieted for lacke of the same. But if the sicke persone be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must geue knowlege ouer night, or elles early in the Morning to the Curate, signifyng also how many be appointed to communicate with hym. And hauyng a couenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke persone, with all thynges necessary for the same, he shal there minister the holy Communion.

The Collecte.



Almightie euerliuyng GOD, maker of mankynde, whiche doest correcte those whom thou doest loue, & chastisest every one whome thou doest receiue, we beseeche the to haue mercie vpon this thy seruaunt, visited with thy hande, and to graunt that he may take his sicknesse patiently, and recover his bodily health (yf it be thy gracious wil) and whensoever his soule shal depart from the body, it may bee without spot presented vnto the: Throughe Iesus Christe our Lorde.

The

The visitacion of the sicke.

The Epistle.

Heb, xij



Manne despise not the correction of the lord, neither faint when thou art rebuked of hym. For whome the Lorde loueth, hym he correcteth, yea, & he scourgeth euery sonne, whome he receiueth.

The Gospell.

Ihon v.



Verely, Verely, I say vnto you, he that heareth my worde, and beleueth on hym that sent me, hath euerlastyng lyfe, and shall not come vnto dampnacion, but he passeth from death vnto lyfe.

At the tyme of the distribucion of the holy Sacrament, the Priest shall firste receiue the Communion hym selfe, and after minister vnto them that be appoynted to Communicate with the sicke.

But if any man, either by reason of extremitie of sickenes, or for lacke of warnyng in due tyme to the Curate, or for lacke of company to receiue with him, or by any other iuste impediment, do not receiue the Sacrament of Chrystes body & bloude then the Curate shal instructe hym, that if he do truely repente hym of his synnes, and stedfastly beleue that Iesus Chryste hath suffered death vpon the crosse for hym, and shed his bloud for his redemption, earnestly remeinbryng the benefites he hath therby, and geuyng hym hartie thanckes therfore, he doth eate and dryncke the body and bloude of our Sauour Chryste, profitably to his soules health, although he doe not receiue the Sacrament with his mouth.

When the sicke persone is visited and receiueth the holy Communion al at one tyme, then the Priest for more expedition shal cut of the fourme of the visitacion at the Psalme. In the Olorde haue I put my truste, and go streight to the Communion.

In the tyme of plague, Swete, or suche other like contagious tymes of sickenneses, or diseases, when none of the Paroche, or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the minister may alonely communicate with him.

The

The Ordre for the Burial of the deade.

The Priest metynge the corpes at the church stile, shall say: O2 elles the priestes and clerckes shall synge, and so go either vnto the churche, o2 towarde the graue



In the resurrection and the lyfe (sayeth the *Ihon. xi.* **Lorde**) he that beleueth in me: yea, though he were deade, yet shall he lyue. And whosoever liueth and beleueth in me, shall not dye for cuer.

Know that my redemer liueth, and that I shall *Iob. xix.* rise out of the earth in the laste daye, and shall be couered agayne with my skinne, & shall see God in my flethe: yea, and I my selfe shall beholde hym, not with other, but with these same eyes.

We brought nothyng into this worlde, neither *i. Tim. vi* maye we cary any thyng out of this worlde. *Iob. i.* The Lord geueth, and the Lord taketh away. Euen as it hath pleased the Lord, so commeth thynges to passe: blessed be the name of the Lord.

When they come to the graue, whyles the corpes is made ready to be layed into the earth, the Priest shall saye, o2 the Priestes and clerckes shall synge.



Man that is borne of a womā hath but a shorte *Iob. ix.* tyme to lyue, and is full of miserye: he cometh vp, and is cutte downe like a floure, he flyeth as it were a shadowe, and neuer continueth in one stape. In the middest of lyfe we be in death, of whō may we seke for succour but of the, O Lord whiche for our synnes iustly art displeased: yet O Lord God moste holpe, O Lorde moste mightye, O holpe and moste mercifull sauoure, deliuer vs not into the bytter paynes of eternall death. Thou knowest Lorde the secretes of our hertes, shut not vp thy merciful eyes to our prayours: But spare vs Lorde most holy, O God moste
Æ. i. mightye

At the buriall

mighty, O holy and mercifull sauoure, thou most worthy iudge eternal, suffer vs not at our last houre for any paines of death to fall from the.

¶ Then whyle the earth shalbe cast vpon the body, by some standynge by, the priest shall saye.



As muche as it hath pleased almighty god of his great mercy to take vnto him selfe the soule of oure deare brother here departed, we therefore committe his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure & certaine hope of resurrection to eternall life, throughe our Lorde Iesus Christe, who shal chaunge our vile bodye that it may be lyke to his glorious body, accordyng to the mighty working, wherby he is able to subdue all thinges to him selfe.

¶ Then shalbe sayed, or songe.

I hearde a voice from heauen sayng vnto me, write from hence furth, blessed are the deade whychē dye in the Lorde: Euen so sayeth the spirite, that they rest from their labours.

Then shall folow thys lesson, taken out of the .xv. Chap.
to the Corinthians, the first Epistle.

i. Cor. xv



Christe is risen from the dead, & become the first frutes of them that slept. For by a man came death, & by a mā came the resurrectiō of the dead. For as by Adam al dye: euen so by Christ shal all be made alīue, but euery man in his owne order. The first is Christ, thē they that are Christes at his cōming. Thē cōmeth thend whē he hath deliuered vp þe kingdom to god the father, whē he hath put down al rule, & al auctoritie, and power. For he must reigne til he haue put al his enemies vnder his fete. The last enemy that shalbe destroyed is deathe. For he hath putte all thynges vnder hys fete. But when he sayeth all thinges are putte vnder him, it is manifest that he is excepted, whiche did putte all
all

all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto him that put al thinges vnder him, that God may be al in all, elles what do they whiche are baptised ouer the deade, if the deade ryle not at all: why are they then baptised ouer them: yea, and why stande we alway then in ieopardie: By our reioysinge which I haue in Christ Iesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auantaget it me, if the deade ryle not agayne: Lette vs eate and dryncke, for to morow we shall dye. Be not ye deceyued: euil wordes corrupte good maners. Awake trulye out of slepe & sinne not. For some haue not the knowlege of God. I speake this to your shame. But some man wil say: how arise the dead: with what body shal they come: thou foole, that whiche thou sowest is not quickened except it dye: And what sowest thou: thou sowest not that body that shalbe: but bare corne, as of wheate, or some other: but God geueth it a bodye at his pleasure, to euery sede his owne bodye. All fleshe is not one maner of fleshe, but there is one maner of fleshe of men, & another maner of fleshe of beastes, another of fishes, another of byrdes. There are also celestial bodies, and ther are bodies terrestiall. But the glory of the celestial is one, and the glory of the terrestial is another. There is one maner glory of the Sunne, and another glory of the Moone, & another glorye of the starres. For one starre differeth from another in glory: so is the resurrection of the dead. It is sown in corruption, it riseth agayne in incorruption. It is sown in dishonour, it riseth agayne in honoure. It is sown in weaknes, it riseth agayne in power. It is sown a natural body, it riseth agayne a spiritual body. There is a naturall body, and there is a spiritual body: as it is also written, the firste man Adam was made a liuyng soule, and the laste Adam was made a quickeninge spirite. How be it that is not firste whiche is spirituall: but that whiche is naturall, and then that whiche is spiritual. The first man is of the earth, earthye: The seconde

At the buriall

man is the Lorde from heauen (heauenlye.) As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the ymage of the earthy, so shall we beare the ymage of the heauenly. This saye I brethren, that fleshe and bloude cannot enherite the kingdome of God, neyther dothe corruption enherite vncorruption. Behold, I shew you a misterye. we shall not all slepe: but we shall be chaunged, and that in a momente, in the twinklynge of an eye by the laste trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shall be chaüged. For this corruptible must put on incorruption, and this mortall must put on immortalitye. When this corruptible hath put on incorruptiō, and this mortall hath put on immortalitye: then shall be brought to passe the sayinge that is written. Death is swallowed vp in victory: Death where is thy stinge: hell where is thy victory: The stinge of death is sinne, & the strength of synne is the lawe. But thanks be vnto God, which hath geuen vs victory, throughe our Lord Iesus Christ. Therefore my deare brethren be ye stedfast and vnmouable, alwayes riche in the worke of the lord, for as much as ye knowe, howe that your labour is not in vayne in the Lorde.

CThe Lesson ended, the Priest shall saye.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche arte in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

The Priest.



Almightye God, with whom do liue the spirites of them that departe hence in the Lorde, and in whome the soules of theim that be elected, after they be deliuered from the burthen of the flesh, be in ioye
and

and felicitie. We geue the herty thāckes for that it hath pleased the to deliuer this. R. our brother, out of the miseries of this sinneful worlde, beseeching the that it may please the of thy gracious goodnes, shortely to accomplishe the numbre of thyne electe, and to haste thy kyngdome, that we with this our brother, & all other departed in the true faith of thy holy name, may haue our perfect consummation and blisse both in body and soule, in thy eternal and everlastinge glorie. Amen

CThe Collect.



Merciful God, the father of our Lord Jesus Christe, who is the Resurrection and the life, in whom whosoever beleueth shall liue, though he dye, and whosoever liueth and beleueth in him, shall not dye eternally, who also taught vs (by his holye Apostle Paule, not to be sorry as men without hope, for them that slepe in him: we mekely beseeche the (O Father) to raise vs from the death of sinne, vnto the life of righteousness, that when we shall depart this lyfe, we may rest in hym, as oure hope is this our brother dothe, and that at the generall resurrection in the laste daye, we may be found acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shall then pronounce, to all that loue and feare the, saying: Come ye blessed children of my father, receiue the Kyngdome prepared for you from the begynnynge of the worlde.

Graunte this we beseeche the, O mercifull father, throughe Jesus Christe our mediatur and redemer.

Amen.

The thankes geuyng

of women after childe birthe, comunely
called the Churchyng of
women.

The woman shall come into the churche, and there shall knele downe in some cōuenient place, nigh vnto the place wher the table standeth, & the priest standing by her, shall say these wordes, or such like, as the case shall require.

As much as it hath pleased almighty God of his goodnes to giue you safe deliuerance, and hath preserued you in the great daunger of childe birthe: ye shall therfore geue hertye thankes vnto God and praye.

Then shall the priest saye this Psalm.

Have lifte vp mine eyes vnto the hilles, frō whence cōmeth my helpe.

My helpe cōmeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth the, will not slepe.

Beholde, he that kepeth Israel: shall neither slumber, nor slepe.

The Lord him selfe is thy keper: the Lorde is thy defence vpon thy right hande.

So that the sonne shall not burne the by day, neither the mone by night.

The Lorde shall preserue the from al euil: yea, it is euen he that shall kepe thy soule.

The Lorde shall preserue thy goinge out, and thy cōminge in: from this time forth for evermore.

Glozy be to the father, and to the sonne. &c.

As it was in the beginninge, is now. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs:

Our

Our father whiche arte. &c.

And leade vs not into temptation.

Aunswere.

But deliuer vs from euil. Amen.

Priest.

O Lorde saue this woman thy seruaunt.

Aunswere.

whiche putteth her trust in the.

Priest.

Be thou to her a stronge tower

Aunswere.

From the face of her enemye.

Priest.

Lorde heare our prayour.

Aunswere.

And let our crye come vnto the.

Priest.

Let vs praye.



Almighty God, which hast deliuered this woman thy seruaunt fro the greate paine and peril of childe byrthe: Graunt we beseeche thee (moste mercifull father,) that she throughe thy helpe, may bothe faythfully lyue and walke in her vocation according to thy wil in this lyfe present, and also may be partaker of euerlastinge glorie in the life to come, through Iesus Christe our Lorde. Amen.

The woman that commeth to geue her thanckes must offer accustomed offerynge, and if there be a Communion, it is conuenient that she receyue the holpe communion.

℟. iiii.

A Com.

A Commination

against sinners, with certaine prayers
to be vsed diuers times in the
yere.

After moruinge prayour, the people beyng called together by the ringyng of a bell, and assembled in the churche, the englyshe Letanye shalbe sayed after the accustomed maner, whiche ended, the Priest shall go into the pulpit, and saye thus.



BETWEEN, in the Primitiue church there was a godly discipline, that at the beginninge of Lent, suche persones as were notoriouse synners, were putte to open penance, and punyshed in thys worlde, that their soules might be saued in the day of the Lorde. And that others admonished by their exāple, might be more afrayed to offende. In the stede wherof vntill the sayde Discipline maye be restored againe (whyche thinge is much to be wished) it is thought good that at this time (in your presence) shuld be redde the generall sentences of Goddes cursinge against impenitent sinners, gathered out of the .xxvii. Chapiter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thentēt that you being admonished of the great indignation of God against sinners: may the rather be called to earnest and true repentaunce, and maye walke more warely in these daungerous dayes, flyng from such vices, for the which ye affirme wyth your owne mouthes, the curse of God to be due.

Curled is the mā that maketh any carued, or molten Image, an abhominacion to the Lord, the worke of the handes

handes of the craftes manne, and putteth it in a secrete place to worship it.

And the people shall aunswere and saye.

Amen.

Minister.

Curled is he that curseth father or mother.

Aunswere.

Amen.

Minister.

Curled is he that remoueth awaye the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

Curled is he that maketh the blynde to go out of hys waye.

Aunswere.

Amen.

Minister.

Curled is he that letteth in iudgemente the right of the straunger, of them that be fatherles, & of widowes.

Aunswere.

Amen.

Minister.

Curled is he that smiteth his neyghboure secretly.

Aunswere.

Amen.

Minister.

Curled is he that lyeth with his neighbours wife.

Aunswere.

Amen.

Minister.

Curled is he that taketh rewarde, to slea the soule of innocent bloude.

Aunswere.

Amen.

Minister.

Curled is he that putteth his trust in manne, and taketh man for hys defence, and in hys harte goeth from the Lorde.

A Commination.

Answer.

Amen.

Minister.

Cursed are the vnnmerciful, the fornicatours, & adulterers, & the couetous persons, the worshippers of ymagines, flauderers, drunkardes, and extortioners.

Answer.

Amen.

Minister.

Psal. cxviiij



Owe, seying that all they be accursed (as the Prophete Dauid beareth witnesse) whiche ⁺do erre, and go astraye from the commaundementes of GOD, let vs (remembringe the dreadful iudgment hanginge ouer our heades, and being alway at hande) returne vnto our Lorde God,

Math. iiii.

with all contricion and mekenes of herte, bewaylynge and lamentynge our sinfull life, knowledging & confessinge our offenses, and sekinge to bringe furthe worthie fructes of penaunce. For ⁺now is the Axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruct is hewen doune and cast into the fire.

Hebre. x.

Psal. x.

Esa. xxvi.

Mala. iiij.

Math. iiij

i. Tessa. v

Rom. ii.

It ⁺is a fearfull thinge to fall into the handes of the liuinge God: he shal poure doune raine vpon the sinners; ⁺snaires, fire, and brimstone, storme, and tempeste, thys shalbe their porcion to drinke. For lo, ⁺the Lord is comen out of his place, to visite the wickednes of suche as dwell vpon the earth. But ⁺who may abide the daye of his cominge: who shalbe able to endure when he appeareth: his fanne is in his hande, and ⁺he wil purge his floore, and gather his wheate into the barne, but he wil burne the chaffe with vnquencheable fire. The ⁺day of the Lord cometh as a thiefe vpon the night, and when men shall say peace, and all thinges are saufe: then shal soubdeinly destruction come vpon theim, as sorowe cometh vpon a woman traueilinge with childe, and they shal not escape. Then ⁺shal appere the wrath of God in the day of vengeaunce, which obstinate sinners, through
the

the stubburnenes of their hert, haue heaped vnto them selfe, whyche despised the goodnes, patience, and longe sufferaunce of God, when he called them continually to repentance. Then⁺ shall they call vpon me sayeth the Lorde, but I will not heare: they shall seke me early, but they shall not finde me, & that bicause they hated knowledge, & receyued not the feare of the Lorde, but abhorred my counsaile, and despised my correction: then shall it be to late to knocke, when the doore shall be shutte, and to late to crye for mercye, when it is the time of Justice. O terrible voice of most iust iudgement, whiche shall be pronounced vpon them, when it shall be saide vnto them:

Prou. i.

Go⁺ ye curled into the fire euerlasting, whiche is prepared for the Deuil and his aungels. Therfore⁺ brethren take we hede by time, while the day of saluation lasteth for the night cometh, when none can worke: but⁺ let vs while we haue the light, beleue in the lighte, and walke as the children of the lighte, that we be not cast into the vtter darckenes, where is wepyng, and gnashynge of teeth. ⁺Let vs not abuse the goodnes of God, whiche calleth vs mercifullye to amendement, and of his endlesse pitie promysed vs forgiveness of that whyche is paste: If (wyth a whole mynde and true hearte) we returne vnto hym. For⁺ though our synnes be red as scarlet, they shall be as whyte as snowe, and though they be lyke purple, yet shall they be as white as wolle. Turne⁺ you cleane (saith the Lorde) from all your wickednes, and your synne shall not be your destruction. Cast away from you all your vngodlines that ye haue done: make you newe heartes, and a newe spirite: wherefore will ye dye, O ye house of Israell: Seynge that I haue no pleasure in the death of him that dyeth (sayeth the Lorde God.) Turne you then, and you shall liue. Although we⁺ haue sinned, yet haue we an aduocate wyth the father, Jesus Christe the ryghtuousse, and he it is that obteyneth grace for our synnes, ⁺for he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto hym, who is the mercyfull receyuer of

Mat. xxv.

ij. Cor. vi.

Ihon. ix.

Math. xxv.

Esa. i.

eze. xxviiij.

i. Iohn. ii.

Esa. liii.

of

A Commination

Mat. xi.

Mat. xiiij.

Psal. li.

of al true penitent sinners, assuring our self, that he is ready to receiue vs, and most willyng to pardone vs, yf we come to him, with faithful repentaunce. If we wyl submit our selues vnto him, and fromhence furthe walke in his waies. If we wil take his *easy yoke, and light burthen vppon vs to folowe him in lowlines, Patience, and charitie, and be ordered by the gouernaunce of hys holy spirite, sekynge alwaies his gloze, and seruyng him due-ly in our vocation with thankes geuing. This if we doe Christ wil deliuer vs from the curse of the law, and from the extreme malediction, whiche shall light vpon them, that shalbe set on the left hande, and he wyl set vs on hys *right hande, and geue vs the blessed benediction of hys father, commaundyng vs to take possession of hys glorious Kyngdome, vnto the whiche he vouchesaufe to byng vs all, for his infinite mercy.

¶ Then shall they all knele vpon their knees: and the Priestes, and Clerkes knelyng (where they are accustomed to saie the Letany) shall say this Psalme, *Miserere mei Deus.*



Mercy vpon me o God, after thy great goodnes, according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickednes and cleanse my from my synne.

For I acknowledge my faultes, and my sinne is euer before me.

Against the onely haue I synned, and done this euell in thy sight, that thou mightest be iustified in thy sayeng and clere when thou art iudged.

Beholde, I was shapen in wickednesse, and in Synne hath my mother conceived me.

But lo, thou requirest truthe in inwarde parties, and shalt make me to vnderstande wisdom secretly.

Thou shalt purge me wyth hyssope, and I shall bee cleane, thou shalt washe me, and I shalbee whiter then Snowe.

Thou shalt make me heare of ioy and gladnesse: that the

the bones whiche thou hast broken may reioyce.

Turne thy face from my sinnes: and put oute all my misdoedes.

Make me a cleane herte (O God:) and sende a ryght spirite within me.

Cast me not away from thy presēce: and take not thy holy spirite from me.

O geue me the comfōrte of thy helpe agayne: and stablish me with thy free spirite.

Then shalt I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto the.

Deliver me from bloude guiltines (O God) thou that art the God of my healthe: and my tongue shall singe of thy righteousnes.

Thou shalt open my lippes (O Lord) my mouth shall shew thy praise.

For thou desirest no sacrifice, els would I geue it the: but thou delightest not in burnt offeringe.

The sacrifice of God is a troubled spirite: a broken & a contrite herte O God, shalte thou not despise.

O be fauourable & gracious vnto Sion: bulde thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings & oblations: then shall they offer yonge bullockes vpon thine aultare.

Glozy be to the Father, and to the Sonne, and to the holy Ghoste.

As it was in the beginninge, is now, and ever shalbe world without ende. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruantes.

Answer

A Commination

Answer.

whiche put their trust in the.

Minister.

Sende vnto them helpe from aboue.

Answer.

And euermore mightely defende them.

Minister.

Helpe vs, O God oure sauoure.

Answer.

And for the glorie of thy names sake deliuer vs, be merciful vnto vs sinners, for thy names sake.

Minister.

O Lorde heare our prayours.

Answer.

And let our crye come vnto the.

Let vs praye.



Lord, we beseeche the mercifully heare our prayers, and spare all those which confesse their synnes to the, that they (whose consciences by sinne are accused) by thy merciful pardon may be absolved, through Christ our Lorde. Amen

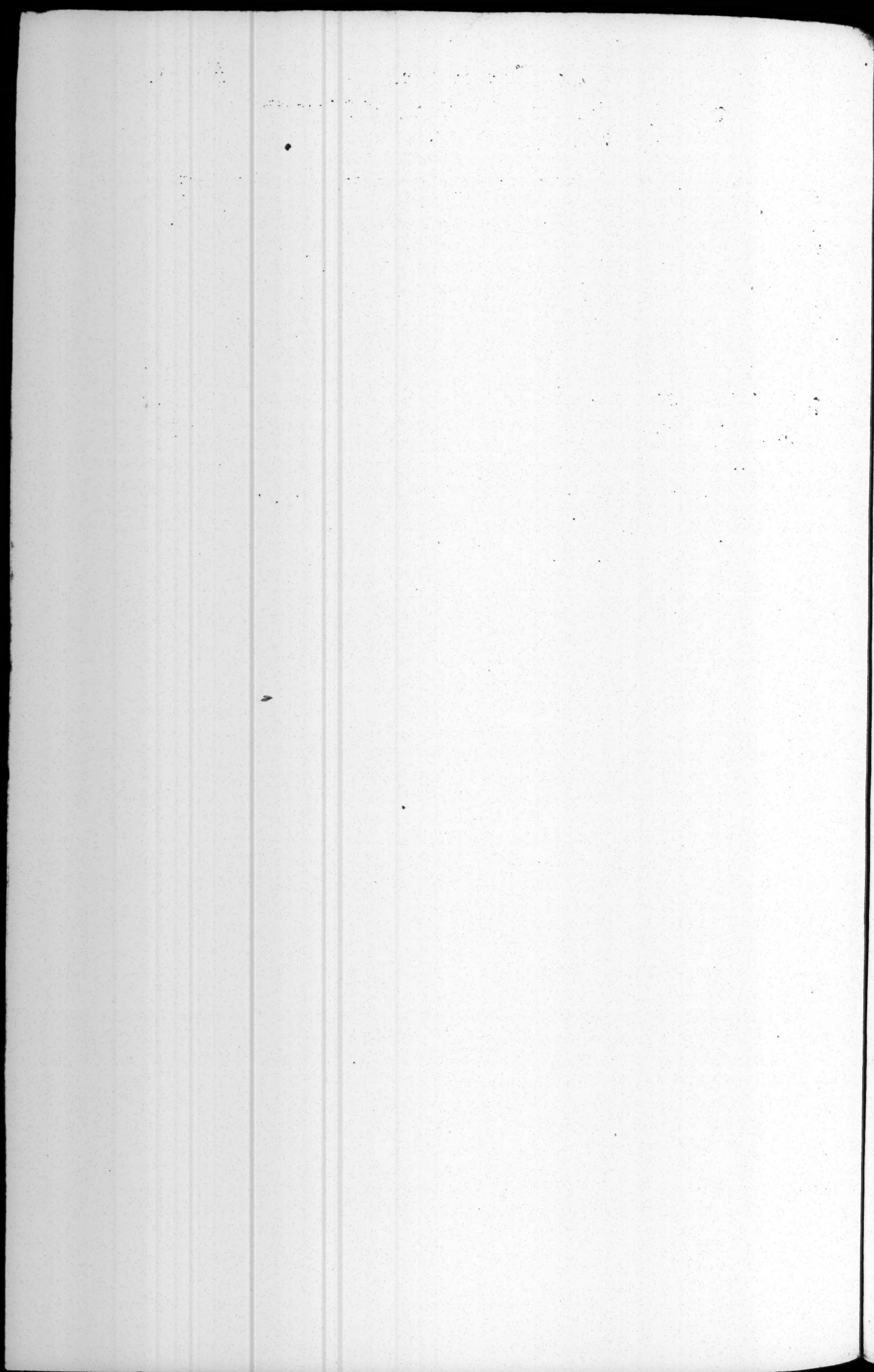


Moste myghty God, and mercifull father, which hast compassion of all men, and hastest nothinge that thou hast made: which wouldest not the death of a sinner, but that he should rather turne from sinne, & be saued: mercifullye forgeue vs our trespasses, receiue and comforte vs, whiche be grieved and wried with the burden of our sinne. Thy propertye is to haue mercye, to the onelye it apperteineth to forgeue sinnes: spare vs therfore good Lorde, spare thy people whome thou hast redeemed. Enter not into iudgement with thy seruantes, which be vile earth, and miserable synners, but so to turne thine eye fro vs which mekely knowlege our vilenes, and truly repent vs of our fautes: so make haste to helpe vs in thys worlde, that we may euer liue wyth the in the worlde to come, through Iesus Christe our Lorde. Amen.

Then

Then shall the people saye this that foloweth
after the minister.

Turne thou vs, O good Lorde, and so shal
we be turned: be fauourable (O Lorde)
be fauourable to thy people, which turne
to the, in weping, fastynge, and prayeng,
for thou art a merciful God, full of com-
passion, longe sufferynge, and of a greate
pitie. Thou sparest when we deserue pu-
nishmente, and in thy wrathe thinckeste vpon mercye.
Spare thy people good lord, spare theym, and let
not thy heritage be brought to confusion:
heare vs (O Lorde) for thy mercye
is great, & after the multi-
tude of thy mercies
loke vpon
vs.





The Forme
and maner of makyng , and
consecrating Bishoppes
Priestes , and Dea-
cons .

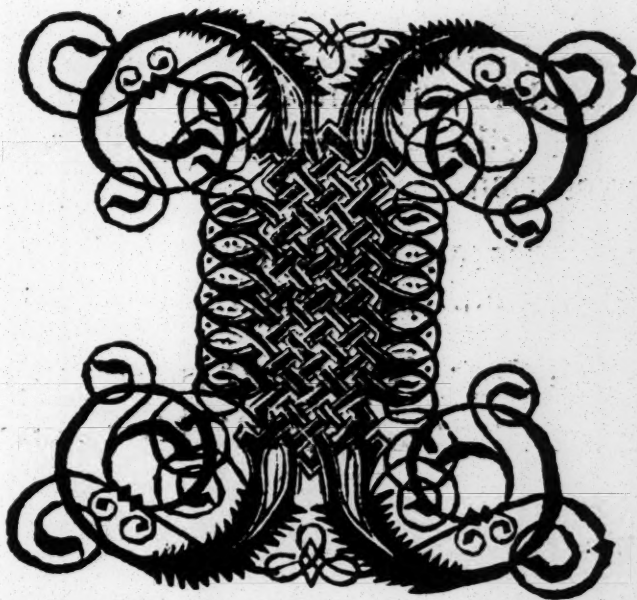


*Anno a salutifero Vir-
ginis partu.*

1552. sm. 6. Ed. 6.



The Preface.



It is euident vnto all men diligently reading holy scripture, and auncient autours, that from thapostles tyme, there hath bene these orders of ministers in Chri-
stes church. Bishoppes, Priestes and Deacons: Whiche Offices, wer euermoze had in suche reue-
rente estimation, that no man by hys owne pꝛuate Aucthoritie, might presume to execute any of them, excepte he were first called
tried, examined, and knowen to

haue suche qualities, as were requisite for thesame: And also by Pub-
lique Pꝛaier, with imposition of handes, approued and admitted there
unto. And therfore, to thentent, these orders shoulde be continued, and
reuerently bled, and esteemed in this Church of Englande, it is requi-
site, that no man not beyng at this pꝛesēt, Bishop, Prieste, nor Deacon
shall execute any of them, except hee bee called, tried, examined, and ad-
mitted, accoꝝdyng to the forme, hereafter folowynge. And none shalbee
admitted a Deacon, except he be. xxi. yeres of Age at the leaste. And e-

uery man whiche is to be admitted a Priest, shalbe full foure and

twenty yeres olde. And euery manne whiche is to be conse-

crated a Bishoppe, shalbe fully thirtie yeres of age. And

the Bishoppe knowynge (either by hymselfe, or by

sufficient testimony) any manne to be of ver-

tuous conersation, and without cryme,

and after examination, and triall

findyng hym learned in the

Latine Tongue, and

sufficiently instruc-

ted in holpe

scriptu-

re,

maie be

pon a Son-

daie, or Holie daie

in the face of the Chur-

che, admitte hym a Deacon,

in suche manner, and forme, as

hereafter foloweth.

A.ii.

And

The forme and maner of Ordering of Deacons:

Firste. when the day appointed by the Bishoppe is come, ther shalbe an exhortacion, declaring the dutie, and office, of such as come to be admitted ministers, howe necessary suche Orders are in the Church of Christe. And also, howe the people oughte to esteeme them in their vocation.

After the exhortacion ended, the Archdeacon, or his deputy shal present suche as come to the Bishop to be admitted, saying these wordes.

Reverende father in GOD, I present unto you, these persones presente, to bee admitted Deacons.

The Bishoppe.

Take hede that the persones, whome ye present unto vs, be apt, and mete for their learning and godly conuersation, to exercise their ministry duelye to the honour of GOD, and edefieng of his church.

The Arche Deacon shal answer.

I haue enquired of them, and also examined them, and thynke them so to be.

And then the Bishoppe shal say unto the People.

Rethzen if ther be any of you, who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons for the whiche he ought not to bee admitted to the same, let him come furthe in the name of GOD, and shewe what the crime, or impediment is.

And if any greate crime, or impediment be objected, the Bishoppe shal surcease from Ordering that person, until suche tyme as the partie accused shall trie himself clere of that crime.

When the Bishoppe commendynge suche as shalbe founde mete to be Ordered, to the praier of the congregation, with the Clerkes, and people present, shal saie, or Sing the Letany, as foloweth with the praier.

The

The Letany and

and Suffrages.



GOD the father of heauen:
haue mercy vpon vs misera-
ble synners.

O God the father of heauen. &c.

O God the sonne, redeemer
of the worlde: haue mercie v-
pon vs miserable synners.

O God the sonne redeemer of. &c.

O God the holy Ghoste,
procedyng from the Father
and the Sonne: haue mercy

vpon vs miserable sinners.

O God the holy Ghost, procedyng from. &c.

O holy, blessed, and glorious trinitie, thre persons and
one God: haue mercie vpon vs miserable synners.

O holy blessed and glorious Trinitie, thre persones. &c.

Remembre not Lorde our offences, nor the offences of
our forefathers, neither take thou vengeaunce of our
synnes: spare vs good Lorde, spare thy people whome
thou hast redeemed with thy most precious bloude, and
be not angrie with vs for ever.

Spare vs good Lorde.

From al euil and mischief, from synne, from the traf-
tes and assaultes of the Deuill, from thy wrath, and fro
euerlastyng dampnacion.

Good Lorde deliuer vs.

From all blyndnes of harte, from pride, vaine glory,
and hypocrisy, from enuie, hatred, and malice, & all vn-
charitablenes.

Good Lorde deliuer vs.

From Fornication and all other deadlye Synne, and
from all the deceiptes of the worlde, the fleshe, and the
Deuill.

Good Lorde deliuer vs.

Aa.iii.

From

The Orderyng

From lightenynges and tempestes, from plague, pestilence and famine, from battaill and murther, and fro soubdeine death.

Good Lorde deliuer vs.

From al sedition and priuey conspiracie, from the tyrannie of the Bishop of Rome, and al his detestable enormities, fro al false doctrine and heresy, from hardnes of harte, & contempte of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterie of thy holy Incarnation, by thy holy Natiuitie and circumcision, by thy Baptisme, fastyng, and temptation.

Good Lorde deliuer vs.

By thine agonie and bloudie swete, by thy crosse, and passion, by thy precious deathe, and buriall, by thy glorious resurrection, and ascention, and by the comyng of the holy Ghoste.

Good Lorde deliuer vs.

In al time of our tribulation, in al time of our welth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We synners do beseeche the to heare vs (O Lord God) and that it may please the to rule and gouerne thy holy Church vniuersally, in the right way.

We beseeche the to heare vs good Lorde.

That it may please the, to kepe Edward the sixte thy seruant our Kyng, and gouernour.

We beseeche the to heare vs good Lorde.

That it may please the to rule his harte in thy faith, feare, and loue, that he may alwaies haue assaunce in the, and ever seke thy honour and glorie.

We beseeche the to heare vs good lorde.

That it may please the to be his defendour and keper, geuyng hym the victory ouer al his enemies.

We beseeche the to heare vs good Lorde.

That it may please the to illuminate all Bishoppes, Pastours, & Ministers of the Church, with true knowledge, and vnderstandyng of thy worde, and that both by their preachyng and luyng, they may sette it furth, and shewe it accordyngly.

we

We beseeche the to heare vs good Lorde.

That it maie please the to blesse these men, and sende thy grace vpon theym, that they maie duely execute the office, now to be committed vnto them, to the edifieng of thy Church, and to thy honour, praise, and glorie.

We beseeche the to heare vs good Lorde.

That it may please the to endue the lordes of the Counsaill, and al the nobilitie, with grace, wisdom, and vnderstandyng.

We beseeche the to heare vs good Lorde.

That it may please the to blesse and kepe the Magistrates, geuyng them grace to execute iustice, & to mainteigne truth.

We beseeche the to heare vs good Lorde.

That it may please the to blesse, & kepe all thy people.

We beseeche the to heare vs good Lorde.

That it may please the to geue to all nacions, vnitie, peace and concord.

We beseeche the to heare vs good Lorde.

That it may please the to geue vs an harte, to loue, and dreade the, and diligently to lyue after thy commaundementes.

We beseeche the to heare vs good Lorde.

That it may please the to gyue all thy people encrease of grace, to heare mekely thy worde, & to receiue it with pure affection, & to bryng furth the frutes of the spirite.

We beseeche the to heare vs good Lorde.

That it maie please the, to bring into the way of truth all suche as haue erred, and be deceiued.

We beseeche the to heare vs good Lorde.

That it maie please the, to strengthen suche as dooe stande, and to comfort, and helpe the weake harted, and to raise theym vp that falle, and finally to beate doune Sathan vnder our fete.

We beseeche the to heare vs good Lorde.

That it may please the, to succour, helpe, and comfort all that be in daunger, necessitie, and tribulation.

We beseeche the to heare vs good Lorde.

That it maie please the to preserue all that trauaile by lande, or by water, al women labouryng of childe, al

sicke persones, and young children, and to shewe thy pitie vpon al prisonners, and captiues.

We beseeche the to heare vs good Lorde.

That it may please the to defend, and prouide for the fatherlesse children and widowes, and al that be desolat and oppressed.

We beseeche the to heare vs good Lorde.

That it may please the, to haue mercy vpon all men.

We beseeche the to heare vs good Lorde.

That it maie please the, to forgiue our enemies, persecutours, and slanderers, and to turne their hartes.

We beseeche the to heare vs good Lorde.

That it maie please to giue, and preserue to our vse, the kyndly frutes of the earth, so as in due tyme we may enioy them.

We beseeche the to heare vs good Lorde.

That it maye please the to geue vs true repentance, to forgiue vs al our sinnes, negligences, and ignorance, and to endue vs withe grace of thy holy spirite, to amende our liues, accordyng thy holy worde.

We beseeche the to heare vs good Lorde.

Sonne of God, we beseeche the to heare vs.

Sonne of God: we beseeche the to heare vs.

O Lambe of God, that takeste away the sinnes of the worlde.

Graunt vs thy peace.

O Lambe of God that takest away the synnes of the worlde.

Haue mercy vpon vs.

O Christe heare vs,

O Christ heare vs.

Lorde haue mercy vpon vs:

Lorde haue mercy vpon vs

Christe haue mercy vpon vs:

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father ~~whiche~~ art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euell,

The Versicle.

O Lorde, deale not with vs after our sinnes.

The Answer.

Neither rewarde vs after our iniquities.

Let vs praye.



God mercifull father, that despisest not the sighyng of a contrite harte, nor the desire of suche as be sorowefull, mercifully assiste our prayers, that we make before the, in al our troubles, and aduersities, whensoever they oppresse vs, and graciously heare vs, that those euilles, whiche the craft and subtiltie of the deuyl, or man, worketh against vs, be brought to nought and by the prouidence of thy goodnesse, they may be dispersed, that we thy Seruauntes being hurt by no persecutions, may euermore geue thanckes to the, in thy holy Church, through Iesus Christe our Lorde.

O Lorde, arise, helpe vs, and deliuer vs for thy names sake.

God, we haue heard with our eares, and our fa-

O thers haue declared vnto vs the noble workes that thou diddeste in their daies, and in the olde time before them.

O Lorde arise, helpe vs, and deliuer vs for thyne honour.

Glory be to the father, and to the sonne, and to the holie Ghost.

As it was in the begynnyng, is now and euer shal bee worlde without ende, Amen.

From our enemies defende vs, **O** Christe.

Graciously loke vpon our afflictions,

Pitifully beholde the sorowes of our harte.

Mercifully forgeue the sinnes of thy people.

Fauourably with mercy, heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both now, and euer, bouchesaufe, to heare vs, **O** Christ.

Graciously heare vs **O** Christe.

Graciously heare vs, **O** Lorde Christ.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Answer.

As we do put our trust in the.

Let

¶ Let vs praie.



¶ Humbly beseeche the o father, mercifully to loke vppon our infirmities, and for the glozy of thy names sake, turne from vs all those euell, that we most ryghtuously haue deserued, and graunt that in all our troubles, wee maie putte oure whole truste and confidence in thy mercy, and euermore serue the in holines, and purenes of lyuynge, to thy honour and glozy, through our only mediator, and aduocate, Iesus Christ our Lorde. Amen.



¶ Almighty god, which hast geuen vs grace, at this tyme with one accord to make our common supplications vnto thee, & doest promise, that when ii. or. iii. be gathered in thy name, thou wilt graunte their requestes, fulfil, now O Lorde, the desires, and petitions of thy seruantes as may be most expediente for theym, grauntynge vs in this worlde knowlege of thy trauethe, and in the worlde to come, life euerlastyng. Amen.



¶ Then shalbe saide also this that foloweth.
¶ Almighty God, which by thy deuine providence, hast appointed diuers ordres of ministers in the churche, and diddest inspire thine holy Apostles, to choose vnto this ordre of Deacons, the first martir. i. Stephen, with other, mercifully beholde these thy seruantes, now called to the like office, and administration, replenish the so with the truthe of thy Doctrine, & innocencie of lyfe, that both by word, and good example, thei may faithfully serue the in this Offyce, to the Glorpe of thy name, and profite of the congregation, through the merites of our Sauour Iesu Christ, who liueth, and reigneth with the, and the holpe Ghost, now, and euer. Amen.

¶ Then shalbe song, or saide, the Communion of the day, sayyng
¶ The pistle shalbe redde, out of Timothe as foloweth.

¶ Likewise



Alike wise, must the ministres be honeste, not double tonged, not geuen to muche wine neither greedy of filthy lucre, but holdynge the mystery of the faith, with a pure conscience. And let the first be proued, and then let the minister, so that no man bee able to reprove the. Euen so must their wives be honest, not euell speakers but sober and faithful in all thinges. Let the deacons bee the husbandes of one wife, and such as rule their childre wel and their owne householdes. For they that Minister wel get themselves a good degre, and a great libertie in the faith which is in Christ Iesu. These thinges write I vnto the, trusting to come shortly vnto the, but & if I tary long, that the thou maist yet haue knowlege howe thou oughtest to behaue thy self in the house of God, which is the congregatiō of the liuing god, the pillar, & ground of truth. And without doubt, gret is that mystery of godlynes, god was the word in the flesh, was iustified in the spirit, was sene emōg the angels, was preched vnto the gentiles, was beleued on in the world, & receiued vp in glory

¶ Or els this, out of the. vi. of the Actes.



When the. xii. called the multitude of the disciples together, and said, it is not mete that we sholde leaue the worde of god and serue tables. wherfore brethre, loke ye out emōg you. vii. men of honest report, and ful of the holy Ghoste, and wisdom, to whome we may commit this busines, but we wil geue our selues continually to prayer, and to the administration of the worde. And that saieng pleased the whole multitude. And they chose Stephen, (a man ful of faith, and ful of the holye ghost) and Philippe, and Procorus, and Nicanor, and Timon, and Permenas, and Nicholas, a conuert of Antioche. These they set before Chapostles, and when they had prayed, they laied their handes on them. And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great compaignie of the priestes, ware obedient vnto the faith.

And

The Orderyng

¶ And befoze the Gospel, the Bishop sittynge in a Chaire, shall cause the othe of the Kynges Supremacie, and against the vsurped power and aucthoritie of the Bishop of Rome, to be ministred vnto euery of them that are to be ordred.

¶ The othe of the Kynges Supremacie.



From hencefurth, I shall vtterly renounce, refuse, relinquyshe, and forsake the Byshoppe of Rome, and his aucthoritie, power, and iurisdiction. And I shall neuer consent, nor agree, that the Bishoppe of Rome shall practyse, exercise, or haue any maner of Aucthoritie, Iurisdiction, or power, within this Realme, or any other the Kynges dominions, but shall resiste thesame at al tynes to thuttermost of my power. And I from hencefurth, wil accept repute, and take, the kinges Maiesty to be thonly supreme head in earth, of the churche of Englande: and to my conning, wit, and vttermost of my power, without guile fraude, or other vndue meane: I wil obserue, kepe, mainteine, and defend, the whole effectes, and contentes, of al and singuler actes, and Statutes made, and to be made, within this Realme, in derogation, extirpation, and extinguishment of the B. of Rome, and his aucthoritie, and al other actes and statutes, made, or to be made, in conformation, and coroboration, of the kinges power, of the supreme hed in earth, of the churche of Englande, and thys wil I do against al maner of persōs, of what estate, dignitie, or degre, or condicion thei be, and in no wise, do nor attempte, nor to my power suffer to bee done, or attempted, directly, or indirectly, any thyng or thynges, pryncypally, or appertly, to the let, hindraunce, damage, or derogation therof, or any parte therof, by any maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath bene made by me, to any personne, or persones, in maintenaunce, defence, or fauour of the Bishop of Rome, or his aucthoritie, Iurisdiction, or power, I repute thesame, as bayne, and adnichilate, so help me God: Through Iesus Christ.

Then

Then shall the Bishop examine euery one of them, that are to be ordered, in the p[re]sence of the people, after this maner folowinge.

Do you truste that you are inwardlye moued by the holy ghost, to take vpon you this office and ministracion, to serue God, for the promotynge of his glory, and the edifyng of his people?

Answer.

I trust so.

The Bishop.

Do ye thinke that ye truly be called accordyng to the will of our Lord Iesus Christ, and the due order of this realme to the ministry of the churche?

Answer.

I thinke so.

The Bishop.

Do ye vnfeynedly beleue al the canonical scriptures, of the olde and new testament?

Answer.

I do beleue.

The Bishop.

Will you diligently read the same vnto the people assembled in the Churche, where you shall be appoynted to serue?

Answer.

I will.

The Bishop.



Perteyneth to the office of a Deaco in the churche where he shalbe appoynted, to assiste the priest in diuine seruice, and specially when he ministreth the holy communiō, and to helpe hym in distribution therof, & to read holy Scriptures and Homelies in the cōgregation, & to instruct the youthe in the Catechisme, to Baptise & to preach, if he be admitted therto by the Bishoppe. And furthermore, it is his office where prouision is so made, to serche for the sicke, pore, and impotent people of the Parysh, and to intimate their estates,

B.i.

tes,

tes, names, and places where they dwel, to the Curate, that by his exhortation they may be releued by the Parish, or other conuenient alimose: will you do this gladly and willingly?

Answer.

I will so do by the helpe of God.

The Bishop.

Will you apply al your diligence to fraine and fastio your owne liues, and the lyues of all your family according to the doctrine of Christe, and to make both your selues and them (as much as in you lieth) wholsome examples of the flocke of Christe?

Answer.

I will so do, the Lord beyng my helper.

The Bishop.

Will you reuerently obey your Ordinarie and other chiefe ministers of the churche, and them to whom the gouernemēt & charge is committed ouer you, folowing with a glad minde and will their godlye admonicions?

Answer.

I will thus endeuour my selfe, the lord being my helper

Then the Bishop laying his hand seuerally vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute thoffice of a Deacon in the church of god committed vnto the: in the name of the father, the sonne, and the holy ghost. Amen.

Then shall the bishop deliuer to euery one of them the new testament, sayinge:

Take thou aucthoritie to read the Gospel in the church of God, & to preache the same, if thou be therunto ordinarilye commaunded.

Then one of them appoynted by the bishoppe, shall reade the Gospel of that daye.

Then shall the Bishoppe procede to the communion, and all that be ordered, shall tary & receyue the holpe communion the same daye with the bishop.

The communion ended, after the last collect and immediately before the benediction, shall be sayde this Collecte folowynge.

Almighty



Almightie God geuer of all good thynges, whiche of thy great goodnes hast vouchesafed to accepte, and take these thy seruantes vnto the Office of Deacons in thy church make them, we beseeche the, O Lorde, to be modest, humble, and constant in ther Ministracion, to haue a ready wil to obserue al Spiritual discipline, that they haupng alwaies the testimonie of a good conscience and continuyng euer stable & strong in thy sonne Christ, may so wel vse them selues in this inferiour Office, that they may be founde worthy to be called vnto the higher ministeries in thy Church: through the same thy sonne our Sauour Christe, to whome be glory, and honour, worlde without ende, Amen.

And here it must be shewed vnto the Deacon, that he must continue in that Office of a Deacon, the space of an whole yere at the leaste (excepte for reasonable causes, it be other wise seen to his Ordinary) to thentēt he may be perfecte, and wel expert in the thynges apperteyning to the Ecclesiastical administracion, in executyng whereof, if he be founde faithfull and diligent, he may be admitted by his Diocesan to the order of Priesthode.

The fourme of orderyng Priestes.

When the exhortacion is ended, then shall folowe the Communion. And for the Epistle shalbe red out of the twentieth Chapiter of the Actes of the Apostles, as foloweth.



Rom Miletus, Paule sent messengers to Ephesus, and called the elders of the congregation. whiche when they were come to him, he said vnto them. Ye know that from the first daie that I came into Asia, after what maner I haue been with you at all seasons, seruyng the Lord with al humblenes of mind, & with many teares, and temptacions, whiche happened
B.ii. vnto

Ac. xx.

vnto me by the layinges awayt of the Jewes, because I wold kepe back nothing that was profitable vnto you, but to shew you and teach you openly, throughout eue-ry house: wytnessinge both to the Jewes, and also to the Grekes, the repentance that is towarde God, and the faythe whiche is toward our Lorde Jesus. And now beholde, I go bound in the Spirite vnto Ierusalem, not knowinge the thinges that shall come on me there, but that the holy ghost witnesseth in euerye cite, sayinge: that bandes and trouble abide me. But none of these thinges moue me, neither is my life deare vnto my self, that I might fulfyll my course with ioye, and the ministration of the word which I haue receyued of the lord Iesu, to testifye the gospel of the grace of GOD. And now beholde, I am sure that henceforth ye all (through whom I haue gone, preachinge the kingdome of God) shall see my face no more. wherfore I take you to record this day, that I am pure from the bloud of all men. For I haue spared no laboure, but haue shewed you all the counsaill of God. Take hede therfore vnto your selues, and to all the flocke among whom the holy Ghost hath made you ouerseers, to rule the congregation of GOD whiche he hath purchased wyth hys bloude. For I am sure of this, that after my departing, shal greuous wolues enter in among you, not sparing the flocke. Moreover, of your owne selues shall men aryse, speakyng peruerse thynges, to drawe disciples after them. Therfore awake, and remembre that by the space of thre yeres I ceased not to warne euerye one of you nyght and daye with teares.

And now brethren, I comende you to God, and to the word of his grace, whyche is able to bulde further, and to geue you an inheritance among al them whych are sanctified. I haue desired no mans siluer, golde, or besture. yea, you know your selues that these handes haue ministred vnto my necessities, & to them that were wyth me. I haue shewed you all thynges, how that so labouring, ye ought to receiue & weake, & to remembre the wordes

des of the Lorde Jesu, how that he said: It is more blessed to geue, then to receiue.

¶ Or elles this thirde Chapiter, of the first Epistle to Timothe.



This is a true sayng: If any man desire the office of a Bishoppe, he desireth an honest worcke. A Bishop therfore must be blamelesse, the housbande of one wife, diligēt, sober, discrete, a keeper of hospitalitie, apte to teache, not geuen to ouermuche wyne, no fighter, not gredy of filthy lucre: but gentle. abhorryng fightyng, abhorryng couetousnes, one that ruleth well his owne house, one that hath children in subiectiō with all reuerence. For if a man can not rule his owne house, howe shall he care for the congregacion of God: he may not be a young skoler, leaste he swelle, & fal into the iudgement of the euil speaker. He must also haue a good report of them which are without, least he fal into rebuke and snare of the euil speaker.

Like wise must the ministers be honest, not double tōgued, not geuen vnto muche wyne, neither gredy of filthy lucre, but holdyng the ministry of the faith, with a pure conscience, and let theim firste be proued, and then let them minister so, that no man be able to reproue the.

Euen so must their wiues be honest, not euil speakers: but sobre and faithfull in all thynges. Let the Deacons be the housbandes of one wife, & suche as rule their children wel, and their owne householdes. For they that minister wel, get themselves a good degre, and great libertie in the Faith, whiche is in Christe Jesu.

These thinges write I vnto the, trusting to come shortly vnto the: but and if I tary long, that then thou maiest haue yet knowledge, howe thou oughtest to behaue thy selfe in the house of God, whiche is the congregacion of the liuyng God, the pillar & ground of truth. And without doubte, greate is that mistery of Godlines: GOD was shewed in the fleshe, was iustified in the Spirite: was seen among the Angelles, was preached vnto the

Gentiles, was beleued on in the worlde, and receiued by
in glory.

¶ After this shalbe redde for the Gospell, a pece of
the last Chapiter of Mathewe, as foloweth.

Mat. xxviii



Jesus came and spake vnto theim, sayng: All
power is geuen vnto me in heauen, & in earth.
Go ye therfore and teache all nacions, Bapti-
syng theim in the name of the Father, & of the
Sonne, and of the holy Ghoste. Teachyng theim to ob-
serue al thynges whatsoener I haue commaunded you.
And loo, I am with you alwaie, euen vntill the ende of
the worlde.

¶ Or elles this that foloweth, of the .x. Chapiter of Ihon.



Verely, Verely, I say vnto you: He that en-
tereth not in by the doore into the Shepe-
folde, but climbeth by some other way, the
same is a Thefe and a Murtherer. But he
that entreth in by the doore, is the Shepe-
herde of the Shepe, to hym the porter ope-
neth, and the Shepe heareth his voice, & he calleth his
owne Shepe by name, and leadeth them out. And when
he hath sent furth his owne Shepe, he goeth before the,
and the Shepe folowe hym, for they knowe his voice. A
straunger will they not folowe, but will flye from hym,
for they knowe not the voice of straungers. This Pro-
uerbe spake Iesus vnto theim, but they vnderstode not
what thynges they ware, whiche he spake vnto theim.
Then saide Iesus vnto theim againe, Verely, verely, I
say vnto you, I am the doore of the Shepe. All (euen as
many as came before me) are Theues and Murtherers:
but the Shepe did not heare them. I am the doore, by me
if any man entre in, he shalbe saue, and go in and out,
and fynde pasture. A Thefe cometh not but for to steale,
kill, & to destroe. I am come that they might haue lyfe,
and that they might haue it more aboundantly. I am
the good shepeherde: a good Shepeherde geueth his life
for the Shepe. An hired seruant, and he whiche is not
the Shepeherde (neither the Shepe are his owne) seeth
the

the woulfe commynge, and leaueth the Shepe and flieth, and the woulfe catcheth, and skattereth the shepe. The hired seruaunt flieth, because he is an hired seruaunt, & careth not for the Shepe. I am the good Shepeherde, & knowe my Shepe, and am knowen of mine. As my Father knoweth me, even so knowe I also my father. And I gyue my life for the Shepe, and other Shepe I haue, whiche are not of this folde. Them also muste I brynge, and they shal heare my voice, and there shalbe one folde, and one Shepeherde.

Or elles this, of the .xx. Chapiter of Ihon.



The same day at night, which was the first day of the Sabbothes, whē the doores were shut (where the Disciples were assembled together for feare of the Jewes) came Iesus, & stode in the middes, & said vnto thē: Peace be vnto you. And whē he had so said he shewed vnto them his handes & his side. Then were the Disciples glad, whē they sawe the Lorde. Then said Iesus vnto them againe: Peace be vnto you. As my Father sent me, even so sende I you also. And when he had saide those wordes, he breathed on them, and saied vnto them: Receiue ye the holy Ghoste, whosoeners synnes ye remitte, they are remitted vnto them, and whosoeners synnes ye retaine, they are retained.

¶ When the Gospel is ended, then shalbe said, or song.



One holy Ghoste, eternall GOD, procedyng from aboue.

Both from the Father and the Sonne, the God of peace and loue.

Visite our myndes, & into vs, thy heauēly grace inspire.
That in all truthe and Godlinesse, we may haue true desire.

Thou art the very comforter, in al wo and distresse:

The heauenly gift of God most highe, whiche no tongue can expresse.

The fountaine and the liuely spryng, of ioye celestial;

The fire so bright, the Loue so clere, and Anction

Bb. iiii.

spiri

spirituall.

Thou in thy giftes art manifold, wherby Christes
Churche doeth stande,

In faithfull hartes writyng thy lawe, the fynger
of Goddes hande.

Accordyng to thy promes made, thou geuest speche
of grace,

That through thy helpe, the praise of GOD, may
sounde in euery place.

O holy Ghoste, into our wittes, sende doune thyne
heauenly light,

Kyndle our hartes with feruent loue, to serue God
day and night.

Strengthe and stablishe al our weakenes, so feble,
and so fraile,

That neither fleshe, the worlde, nor Deuill, against
vs do preuaile.

Put backe our enemye farre from vs, and graunte
vs to obtaine,

Peace in our hartes with God and man, without
grudge, or disdain.

And graunt, O Lorde, that thou beyng our leader
and our guide,

we may eschewe the snares of synne, and from the
neuer slide.

To vs suche plentie of thy grace, good Lord graunt
we the praise,

That thou maiest bee our comforte, at the laste
dreadful daie.

Of all strife and dissencion, O Lorde dissolue the
bandes,

And make the knottes of peace and loue, through-
out all Christen landes.

Graunt vs, O Lorde, through the to knowe, the fa-
ther most of might,

That of his dere beloued sonne, we may attaine
the sight.

And that with perfight Faith also, we may ac-
knowledge

knowledge the.

The spirite of them bothe, alway one God in persons thre.

Laude and prayse be to the father, & to the sonne equall.

And to the holy spirite also, one God coeternall.

And praye we that the onely Sonne, vouchesaufe his spirite to sende.

To all that do professe his name, vnto the worldes ende. Amen.

¶ And then the Archedeacon shall present vnto the Bishop, all them that shall receyue the order of Priesthode that daye, the Archedeacon sayinge.

Reuere[n]de father in G O D, I present vnto you these persons presente, to be admitted to the order of Priesthode.

Cum interrogacione & responsione, ut in Ordine Diaconatus.

¶ And then the Bishop shall saye to the people.



God people, these be they whom we purpose God wyllyng, to receyue thys daye vnto the holy offyce of Priesthode. For after due examination, we find not the contrary, but that they be lawfully called to their function and ministerye, and that they be persons mete for the same: but yet if there be any of you which knoweth any impediment, or notable crime in any of the, for the whych he ought not to be receiued into this holi ministry, now in the name of God declare the same.

And if any greate cryme or impediment be obiected. &c.

Vt supra in ordine Diaconatus usque ad finem Litanie cum hac Collecta.



Almighty G O D geuer of al good thynges, whyche by thy holy spirite hast appoynted diuers orders of Ministers in thy churche, mercifully behold these thy seruantes, now called to the office of priesthode, & replenish them so wyth the truth of thy doctryne, and innocencye of lyfe, that

that both by worde and good example, they may faithfully serue the in this office, to the glory of thy name, and profite of the congregacion, through the merites of our sauour Iesu Christe, who liueth and reigneth with the and the holy Ghoste, worlde without ende, Amen.

¶ Then the Bishoppe shal minister vnto euery of them, the Office concerning the Kynges Supremacie, as it is set out in the order of Deacons. And that doen, he shal saye vnto them, whiche are appoynted to receiue thesaid office, as hereafter foloweth.



You haue heard brethren, aswel in your priuate examinacion, as in the exhortacion, & in the holy lessons taken out of the Gospel, and of the writynges of the Apostles, of what dignitie, & of howe great importance this Office is, wherunto ye be called. And now we exhorte you, in the name of our Lorde Iesus Christe, to haue in remembraunce, into how high a dignitie, and to how chargeable an office ye be called, that is to say, to be the messengers, the watchmen, the Pastours, and the Stewardes of the Lorde, to teach, to premonishe, to fede, & prouide for the Lordes familie: to seke for Christes shepe that be disperled abroad, and for his children whiche be in the midst of this naughtie worlde, to be saued throughe Christe for ever. Haue alwaies therfore printed in your remembraunce, how great a treasure is committed to your charge, for they be the shepe of Christe, whiche he bought with his death, and for whome he shed his bloud. The Church and congregacion whō you must serue, is his spouse & his body. And if it shal chaunce the same church, or any membre thereof to take any hurte, or hinderance, by reason of your negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishment whiche wil ensue. Wherefore, consider with your selues the ende of your ministry, towardes the children of God, toward the spouse and body of Christe, and see that ye neuer cease your labour, your care & diligence, vntil you haue doen al that lieth in you,

you, according to your bounden duty, to bringe all suche as are, or shalbe committed to your charge, vnto that agrement in faith and knowledge of god, and to that ripenes, and perfectnes of age in Christe, that there be no place left emonge them, either for erreure in religion, or for viciousnes in life.

Then, for asmuche as your office is both of so greate excellencie, and of so greate difficultie, ye see wyth howe greate care and study ye ought to apply your selues, aswel that you may shew your selues kinde to that Lord, who hath placed you in so high a dignitie, as also to beware, that neither you your selues offend, neither be occasion that other offende. Howebeit ye can not haue a minde and a wil therto of your selues, for that power & abilitie, is geuen of GOD alone. Therfore ye se howe ye ought and haue nede, earnestly to pray for his holy spirite. And seing that you cā not by any other meanes compass the doing of so weighty a worke, perteyning to the saluation of man, but with doctrine & exhortation, take out of holy scripture, and with a lyfe agreable vnto the same: ye perceiue how studious ye ought to be in reding & in learning the holy scriptures, & in framinge the manners both of your selues, & of thē that specially parteine vnto you, according to the rule of the same scriptures. And for this self same cause, ye se how you ought to forsake & set aside (asmuch as you may) al worldli cares & studies

we haue a good hope, that you haue well weighed & pondred these thinges with your selves, long before this tyme, and that you haue clearly determined by Goddes grace to giue your selues wholly to this vocatiō, wherunto it hath pleased God to cal you, so that (asmuch as lieth in you) you applye your selues wholye to this one thinge, and drawe all your cares and studies this way, and to this ende. And that you wil continually pray for the heauenly assistance of the holy Ghoſte, from GOD the father, by the mediation of our only mediatur, and sauour Iesus Christe, that by dayly readinge and weyghing of the scriptures, ye mai waxe riper & stronger in
your

your ministerye. And that ye may so endeavour your selues from tyme to tyme to sanctifye the lyues of you, and yours, and to fashyon theim after the rule & doctrine of Christ. And that ye may be wholsome, and godly examples and paterne, for the rest of the congregation to followe. And that this present cōgregation of Christ here assembled, may also vnderstand your myndes and willes in these thynges, & that this your promes shall more moue you to do your dutie: ye shall aunswere playnely to these thinges, whyche we in the name of the congregation shal demaund of you, touching the same.

Do you thinke in your hert, that you be truly called according to the will of our Lord Iesus Christ, and the order of thys church of Englande, to the ministerye of Priesthode.

Aunswere.

I thynke it.

The Bishop.

E you perswaded that the holy Scriptures conteyne sufficiently all doctrine required of necessity for eternall saluation, through fayth in Iesu Christ: And are you determined wyth the said scriptures, to instructe the people committed to your charge, & to teach nothing (as required of necessity to eternal saluation) but that you shall be perswaded, may be concluded and proued by the scripture:

Aunswere.

I am so perswaded, and haue so determined by Goddes grace.

The Bishop.

Will you then giue your faythfull diligence alwayes so to minister the doctrine and sacramentes, & the discipline of Christ, as the Lord hath commaunded, and as this realme hath receiued the same, according to the commaundementes of God, so that you may teache the people committed to your cure and charge, wyth al diligence to kepe and obserue the same:

Aunswere.

I will

I wil so do, by the helpe of the Lorde.

¶ The Bishoppe.

Will you be ready with al faithful diligence, to banishe and driue away all erronious and straunge doctrines, contrary to Goddes worde, and to vse both publique and priuate moniciōs, and exhortacions, aswel to the sicke, as to the whole, within your Cures, as nede shal require, and occasion be geuen?

Answer.

I wil, the Lorde beyng my helper.

¶ The Bishoppe.

Will you be diligent in prayers, and in readyng of the holy Scriptures, and in such studies as helpe to the knowlege of thesame, laiyng asyde the studie of the worlde and the fleshe?

Answer.

I wil indenuoz my self so to do, the Lord being my helper.

¶ The Bishoppe.

Will you be diligent to frame & fashion your awne selues, and your families, accordyng to the doctrine of Chryste, and to make bothe your selues, & them (as much as in you lieth) wholsome examples, & spectacles to the flocke of Chryste?

Answer.

I wil so apply my selfe, the Lorde beyng my helper.

¶ The Bishoppe.

Will you maintaine and set forwarde (as much as lieth in you) quietnesse, peace, and loue emonges al Christian people, and especially emonges them that are, or shalbe committed to your charge?

Answer.

I wil so do, the Lorde beyng my helper.

¶ The Bishoppe.

Will you reuerently obey your ordinarie, and other chief ministers, vnto whome the gouernement & charge is committed ouer you, folowynge with a glad mynde and will, their godly admonicion, and submittyng your selues to their godly iudgementes?

Answer.

I wil so do, the Lorde beyng my helper.

¶ C. i.

¶ Then

The Orderyng

¶ Then shal the Bishoppe say.

Almighty God who hath geuen you this will to do all these thynges, graunt also vnto you strengthe and power to perfourme thesame, that he may accomplishe his worcke, whiche he hath begon in you, vntil the tyme he shal come at the latter daie, to iudge the quicke and the deade.

¶ After this, the congregacion shalbe desired, secretly in their praiers, to make humble supplicacions to God for the foresaid thynges, for the whiche praiers there shalbe a certaine space kept in silence.

That doen, the Bishoppe shal praie in this wyse.

¶ Let vs praie.



¶ Almighty God and heauenly father, whiche of thy infinite loue and goodnesse towardes vs, hast geuen to vs thy onely & moste dere beloued sonne Iesus Christe, to be our redeemer & aucthour of euerlasting life: who after he had made perfect our redemption by his death, and was ascended into heauen, sent abroad into the worlde his Apostles, Prophetes, Euangelistes, Doctours, and Pastours, by whose labor and ministrie, he gathered together a great flocke, in all the partes of the worlde, to set furthe the eternall praise of thy holy name. For these so great benefites, of thy eternall goodnes, & for that thou hast vouchesaufe, to call these thy seruantes here present, to thesame office & ministrie, of the saluacion of mankynde, we render vnto the most hartly thanks, we worship and praise the, & we humbly beseeche the by the same thy sonne, to graūt vnto al vs, whiche either here, or els where, cal vpon thy name, that we may shewe our selues thankful to the, for these and al other thy benefites, and that we may daily encrease & go forwardes in the knowledge and faithe of the, and thy sonne, by the holy spirite, so that aswel by these thy ministers, as by them to who they shalbe appointed ministers, thy holy name maie be alwaies glorified, and thy blessed kyngdom enlarged through thesame thy sonne our lord Iesus Christ, which liueth and reigneth with thee, in the vnitie of thesame holy spirite, worlde without ende, Amen.

when

When this praiser is doen, the Bishop wltth the priestes present, shall laie their handes seuerally vpon the head of euery one that receiueth orders. The receiuers hūbly knelyng vpon their knees, and the Bishop saieng.

Receiue the holy ghoſte, whose synnes thou doest forgiue, thei are forgiuen: and whose sinnes thou doest retain, thei are retained: and be thou a faithfull despensour of the worde of God, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy ghoſte. Amen.

The Bishopp shall deliuer to euery one of theim, the Bible in his hande, saieng.

Take thou aucthoritie to preache the worde of God, and to minister the holy Sacramentes in the congregacion, where thou shalt be so appoynted.

When this is doen, the congregacion shall syng the Crede, and also thei shall go to the communion, whiche all thei that receiue orders shall take together, and remain in the same place where the handes were laied vpon them, vntill suche tyme as thei haue receiued the communion.

The Communion beyng doen, after the last collecte, and immediatly before the benediction, shall be said this collecte.

Moste mercifull father, we beseeche the so to send vpon these thy seruantes, thy heauenly blessing, that thei maie be cladde aboute with all Justice, and that thy woorde spoken by their mouthes, maie haue suche successe, that it maie neuer be spoken in vain. Graunt also that we maie haue grace to heare, and receiue the same as thy moste holy worde and the meane of our saluacion, that in all our wordes and deedes, we maie seeke thy glorie, and the increase of thy kyngdome, through Iesus Christ our Lorde. Amen.

And if the orders of Deacon and Priesthod, be giuen bothe vpon one daie, then shall all thynges at the holy communion be bled as thei are appoynted at the Orderng of Priestes. Sauyng that for the Epistle, the whole third chapiter of the first to Timothy shall be redde, as it is set out before in the order of Priestes. And immediatly after the Epistle, the deacos shall be ordered. And it shall suffice the Letanie to be said ones.

The fourme of conse

cratynge of an Archebischoppe,
or Bischoppe.

The Epistle at the Communion.

i. Tim. iij.



This is a true sayng, if a man desire the office of a Bischop, he desireth an honest worke. A bishop therfore must be blamelesse, the husbände of one wife, diligent, sober, discrete, a keeper of hospitalitie, apte to teache, not giuen to ouermuche wine, no fighter, not greedy of filthy lucre, but gentle, abhorryng fightyng, abhorryng couetousnesse, one that ruleth well his awne house, one that hath children in subieccion with all reuerence. For if a man cannot rule his awne house, howe shall he care for the congregaciō of God: he maie not be a yong scholer, lest he swell, & fall into the iudgement of the euil speker. He must also haue a good report of thē whiche are without, lest he fal into rebuke, and snare of the euil speaker.

The Gospell.

Ihon, xxi.



Jesus saied to Simō Peter, Simō Johanna, louest thou me more then these: he said vnto hym, yea, lorde thou knowest that I loue thee: he said vnto him, fede my lābes. He said to hym again the second time: Simen Johanna, louest thou me: he said vnto hym, yea, lorde thou knowest that I loue thee: he said vnto him, fede my shepe. He said vnto hym the thirde time Simō Johanna, louest thou me: Peter was sorry, because he saied vnto hym the thirde tyme, louest thou me, and he said vnto him: lorde, thou knowest al thinges, thou knowest that I loue the. Jesus said vnto hym, fede my shepe.

Or els out of the .x. Chapi. of Ihon, as before in thorder of priestes. After the Gospell and Credo ended, first the elected Bischop shalbee presented by twoo Bischoppes, vnto the Archebischoppe of that Prouince, or to some other Bischoppe, appoynted by his Commission: the bishoppes that prelent hym, sayng:

Moste

Wost reuerende father in God, we present vnto you this Godly and wel learned man, to be consecrated Bishoppe.

Then shal the Archebishop demaunde the Kinges Mandate, for the consecration, & cause it to be red. And the othe touchyng the knowyng legyng of the Kynges Supremacie, shalbe ministred to the persone elected, as it is set out in thorder of Deacons. And the shalbe ministred also, thothe of due obedience vnto tharchebishop, as foloweth.

The othe of due obedience
to the Archebishoppe.

In the name of God, Amen. I. N. chosen Bishop of the Church and Sie of. N. do professe and promes al due reuerence and obedience to the Archebishop, and to the Metropolitall Church of. N. and to their successours, so helpe me God, through Iesus Christe.

This othe shal not be made, at the consecracion of an Archebishop.

Then the Archebishop shal moue the congregation present to praie: sayng thus to them.

Brethren, it is written in the Gospell of saint Luke that our sauioz Christe continued the whole night in praier, or euer that he did chose and send furthe his. xii. Apostles. It is written also in the Actes of the Apostles, that the Disciples whiche were at Antioche, did fast and praie, or euer they laied handes vpon, or sent furth Paule, and Barnabas. Let vs therfore folowynge the example of our sauioz Christ, and his Apostles first fal to prayer, or that we admit and sende furth this persone, presented vnto vs to the worke whereunto we trust the holy Ghoste hath called hym.

And then shalbe saied the Letanie, as afoze in the Order of Deacons. And after this place: that it may please the to illuminate al Bishoppes, &c. he shal saie.

That it may please the to blesse this our brother elected, and to sende thy grace vpon hym, that he may duely execute thoffice whereunto he is called, to the defying of thy Church, and to the honor, praise, & glory of thy name.

Answer.

We beseeche the to heare vs good Lorde.

Concludyng the Letanie in the ende, with this praier.

Ec. iii.

Almighty

The forme of consecratyng of

O Almighty God, gener of all good thynges, whiche by thy holy spirit hast appointed diuerse orders of ministers in thy church, mercifully behold this thy seruaunt, now called to the worke & ministry of a Bishop, and replenish him so with the truth of thy doctrine and innocentie of lyfe, that bothe by worde and deede, he may faithfully serue the in this office, to the glory of thy name, and profite of thy congregacion: through the merites of our sauioꝝ Iesu Christ, who liueth and reigneth with the & the holy Ghoste, worlde without ende, Amen.

Then the Archebishop sittynge in a Chaire, shal say this to hym that is to be consecrated.

Wother, forasmuche as holy scripture, and the olde Canons commaundeth, that we should not be hasty in laynge on handes, and admittynge of any person to the gouernement of the congregaciō of Christ, which he hath purchased with no lesse price, then the effusion of his awne bloude, afore that I admit you to this administracion whereunto ye are called, I will examine you in certaine articles, to the ende the congregaciō present, may haue a trial, and beare witnesse howe ye be mynded to behaue your selfe in the Church of God.

Are you perswaded that you be truely called to this ministracion, accordyng to the will of our Lorde Iesus Christe, and the order of this Realme?

Answer.

I am so perswaded.

The Archebishoppe.

Are you perswaded that the holy scriptures, containe sufficiently al doctrine required of necessitie of eternal saluacion, throughe the Faith in Iesu Christe: And are you determined with the same holy scriptures, to instructe the people committed to your charge, and to teache, or maintein nothyng, as required of necessitie to eternal saluacion, but that you shalbe perswaded maie be concluded, and proued by the same?

Answer.

I am so perswaded and determined by Goddes grace.

The Archebishoppe.

will

Will you then faithfully exercise your selfe in the said
holy scriptures, & call vpon God by praier, for the
true vnderstandyng of the same, so as ye may bee
able by them to teache, and exhorte with wholsome doc-
trine, and to withstande and conuince the gainsaiers?

Answer.

I wil so do, by the helpe of God.

The Archebischoppe.

Be you redy with all faithfull diligence, to banishe &
drive away all erronious, and straunge doctrine,
contrary to Goddes worde, and bothe priuatly and
openly to cal vpon, and encourage other to the same?

Answer.

I am redy, the Lorde beyng my helper.

The Archebischoppe.

Will you deny al vngodlinesse, and worldly lustes,
and lyue soberly, righteously, and Godly, in this
world, that you may shewe your self in al thinges
an exāple of good workes vnto other, that thaduersarie
may be ashamed, haupng nothyng to lay against you?

Answer.

I wil so do, the Lorde beyng my helper.

The Archebischoppe.

Will you mainteine & set for ward (as muche as shal
lie in you) quietnes, peace, and loue, emong al mē?
And suche as be vnquiete, disobedient, and crimi-
nous within your diocesse, correct and punish, accordyng
to suche aucthoritie as ye haue by Gods word, and as to
you shalbe committed, by the ordinaūce of this Realme?

Answer.

I wil so do, by the helpe of God.

The Archebischoppe.

Will you shewe your selfe gentle, and be merciful for
Christes sake, to poore and nedy people, and to all
straungers destitute of helpe?

Answer.

I wil so shewe my selfe, by Goddes helpe.

The Archebischoppe.

O mightie God our heauenly father, who hath ge-
uen you a good will to do all these thynges, graunt

The forme of consecratyng of
also vnto you, strength and power, to perforce the same,
that he accomplishyng in you, the good worke which he
hath begon, ye may be found perfect, & irrepzehsible at
the latter day, through Iesu Christ our Lorde, Amen.

¶ Then shalbe song, or saied: Come holy Ghoste, &c. as it is set
out in the Order of Priestes.

That ended, the Archebischoppe shall saie,
Lorde heare our prayer.

Answer.

And let our crie come vnto the.

¶ Let vs prai.



Almightie God, and moste mercifull father,
whiche of thy infinitie goodnesse, hast geue
to vs thy onely and most dere beloued sonne
Iesus Christ, to be our redemer and auctor
of everlastyng lyfe, who after that he had
made perfect our redemption by his death, and was as-
cended into heauē, powred doune his gistes aboundaū-
ly vpon men, makyng some Apostles, some Prophetes,
some Euangelistes, some Pastours & Doctours, to the
edifyng & makyng perfect of his congregacion: graunt
we beseeche the, to this thy seruauit, suche grace that he
may euermore be redy, to sprede abroad thy Gospell, and
glad tidinges of reconcilment to GOD, and to vse the
auctoritie geuen vnto hym, not to destroe, but to saue,
not to hurte, but to helpe, so that he as a wise and a faith-
full seruauit, geuyng to thy family meate in due season,
maie at the last daie be receiued into ioye, throughe Iesu
Christe our Lorde, who with the, and the holy Ghost, li-
ueth and reigneth one God, worlde without end, Amen.

¶ Then the Archebischop and Bischoppes present, shal laye their
handes vpon the heade of the elected Bischoppe, the Arche-
bischoppe, sayng.

Take the holy Ghost, and remembre that thou stirre
vp the grace of God, whiche is in the, by imposicio
of handes: for God hath not geuen vs the spirite
of feare, but of power, and loue, and of sobernesse.

Then

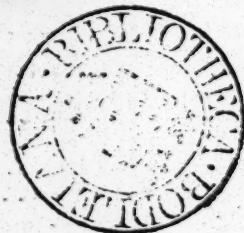
Then the Archebifshoppe fhall deliuer hym the Bible:
faiyng.



Gue hede vnto readyng, exhortacion and do-
ctryne. Thynke vpon thefe thynges, contei-
ned in this boke, be diligent in them, that the
encreafe comyng thereby, maie bee manifest
vnto all menne. Take hede vnto thy felf, and
vnto teachyng, and be diligent in doyng them, for by do-
yng this, thou fhalt faue thy felf, and them that heare
thee. Be to the flocke of Chrift a Shepherd, not a wolfe,
fede them, deuoure them not, holde vp the weake, heale
the ficke, binde together the broken, bring again the out-
cafes, feke the loft. Be fo mercifull, that you be not to re-
miffe, fo minifter Discipline, that you forget not mercie,
that when the chief fhepherde fhall come, ye maie receiue
the immerceffible crowne of glorie, through Iefus Chrift
our Lorde. Amen.

Then the Archebifshoppe fhall procede to the Communion,
with whom the newe consecrated Bifhop with other, fhall
alfo communicate. And after the laft Collecte, immediatly
before the benediction, fhall be faied this praier.

Mofte mercifull father, we befeche thee to fende
downe vpon this thy feruaunt, thy heauenly
blessyng, and fo endue hym with thy holy spi-
rite, that he preachyng thy woorde, maie not
onely be earnest to reprove, befeche, and rebuke with all
paciēce and doctrine, but alfo maie be to fuche as beleue,
an wholfome example in worde, in conuerfacion, in loue,
in faithe, in chaftitie, and puritie, that faithfully
fulfylling his courfe, at the latter daie he may
receiue the crowne of righteoufneffe laied
vp by the lorde, the righteous iudge,
who liueth and reigneeth, one
God with the father and
the holy ghoft, world
without ende.
Amen.



RICHARDVS GRAFTO,
nus typographus Regius excudebat.

Mense Augusti.

Anno Domini. 1552.

Cum privilegio ad imprimendum solum.

John Pimdon
1552



Wisedome.

Science.

THE WHOLE BOOKE

OF

PSALMES.

*Collected into English meeter, by
Thomas Sternhold, Iohn Hopkins,
and others: conferred with the Hebrew; with
apt Notes to sing them withall.*

Set forth and allowed to be sung in all
Churches, of all the people together, before and af-
ter Morning and Euening Prayer, as also before and
after Sermons: and moreouer in priuate houses, for
their godly solace and comfort, laying apart all vn-
godly Songs and Ballad, which tend only to the nou-
rishing of vice and corrupting of youth.

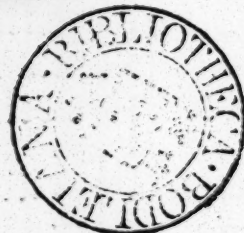
JAMES. V.

*If any be afflicted, let him pray: and if any be merry,
let him sing Psalmes.*

LONDON,

Printed for the COMPANY of
Stationers. 1618.





RICHARDVS GRAFTO,
nus typographus Regius excudebat.

Mense Augusti.

Anno Domini. 1552.

Cum privilegio ad imprimendum solum.

John Pimpton



Wiledome.

Science.

THE WHOLE BOOKE

OF

PSALMES.

*Collected into English meeter, by
Thomas Sternhold, Iohn Hopkins,
and others: conferred with the Hebrew; with
apt Notes to sing them withall.*

Set forth and allowed to be sung in all
Churches, of all the people together, before and af-
ter Morning and Euening Prayer, as also before and
after Sermons: and moreover in priuate houses, for
their godly solace and comfort, laying apart all vn-
godly Songs and Ballad, which tend only to the nou-
rishing of vice and corrupting of youth.

IAMES. V.

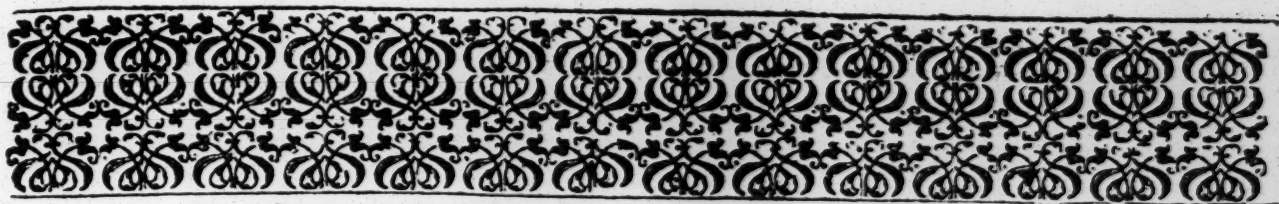
*If any be afflicted, let him pray: and if any be merry,
let him sing Psalmes.*

LONDON,

Printed for the COMPANY of
Stationers. 1618.







A TREATISE MADE BY

*Athanasius the great, concerning the vse
and vertue of the Psalmes.*



LL holy Scripture is certainly the teacher of all vertue and of true Faith: but the Booke of the Psalmes doth expresse after a certaine maner, the very state and condition of the Soule. For as he which entendeth to present himselfe to a King, first will compound with himselfe to set in good order both his gesture & his speech least else he might bereputed rude & ignorāt: euen so doth this godly Booke informe all such as be desirous to lead their life in vertue, and to know the life of our Sauour, which hee led in his conuersation, putting them in mind in the reading thereof, of all their affections and passions whereof their soule is inclined.

Moreover, the Psalmes informe and teach euery man with diuers instructions, whereby he may not only espie the affections & state of his Soule, and to winne a good patterne and discipline, how hee may please God; but also with what forme of words he may amend himselfe, and how to giue God due thanks, least if he should speake otherwise then were conuenient, should fall into impiety, by his vnreuerent estimation of God, for wee must all make an account to the Iudge, as well of our euill deeds as of our idle words.

If therefore thou wouldest at any time describe a blessed man, who he is, and what thing maketh him to be so, thou hast the 1. 3. 2. 4. 1. 1. 2. 1. 2. 8. Psalmes.

2 If thou wouldest rebuke the Iewes for their spight they haue to Christ: thou hast the second Psalm.

3 If thine owne familiars pursue thee, & if many rise against thee, say the 3. 143. Psalmes.

4 If thus in trouble thou hast called on God, & hast tarried vpon his helpe, and wouldest giue him thanks for that he heard thee, with his helpe, sing the 4. 40. 116. Psalmes.

5 If that thou seest that euill men lay snares for thee, and therfore desireth Gods cares to heare thy prayer, sing the 5. Psalm.

6 If thou seelest Gods dreadfull threats, and seest thy selfe afraid of them, thou mayst say the 6. 38. 88. Psalmes.

7 If any take counsell against thee, as Achitophell did against Dauid, if thou be admonished thereof, sing the 7. Psalm.

8 If thou in the beholding the grace of our Sauour spread on euery side, especially for the restoring of mankind to saluation, and wouldest speake thereof in meditation to God: sing the 8. Psalm.

9 If so againe, thou wilt sing in giuing thanks to God, for the prosperous gathering of thy fruits, ble the 8. Psalm.

10 If thou wouldest haue thine aduersarie kept backe, and the soule saued, trust not in thy selfe, but in the Sonne of God, singing the 9. Psalm.

11 If thou perceivest God to be wroth with his people, as though he regarded them nothing, thou hast to pacifie him to complaine thereof, 10. 60. 74. Psalmes.

12 If any man would put thee in feare, haue thou thy hope in God, & sing the 11. Psalm.

Of the vse and vertue

- 13 If thou beholdest the pride of any men, and seest malice to abound, so that there is no godlinesse among men, repaire then to God, and say the 12. Psalm.
- 14 If thine aduersary lye long in wait against thee, dispaire not, as though God had forgotten thee, but call vpon the Lord, and sing the 13. 22. 61. Psalmes.
- 15 If thou hearest any to blaspheme God in his prouidence, be not partaker with them in wickednesse, but make hast to God, and say the 14. 55. Psalmes.
- 16 If thou desirest to know who is a Citizen of heauen, sing the 15. Psalm.
- 17 If thou hast need of prayer for such as be against thee, & haue closed thy soule on euery side, sing the 16. 17. 86. 141. Psalmes.
- 18 If thou hast escaped from thine enemies, and art deliuered from the who pursued thee, sing thou the 18. 89. Psalmes.
- 19 If thou dost wonder at the order of thinges created by God, considering the grace of thy diuine prouidence, sing the 19. 24. Psalmes.
- 20 If thou seest a man in aduersity, comfort him, & pray for him with the 20. Psalm.
- 21 If thou perceiuest thy selfe to be defended & sed by God, and to liue prosperously, reioyce therein, and sing the 23. Psalm.
- 22 If thine enemies conspire against thee, lift vp thy soule to God, and say the 24. Psalm and thou shalt espy them to labour but in vaine against thee.
- 23 If thine enemies cluster against thee, and goe about with their bloudy handes to destroy thee, goe not thou about by mans helpe to reuenge it, for all mans iudgements are not trusty: but desire God to bee Judge, for hee alone is Judge, and say the 26. 35. 43. Psalmes.
- 24 If they presse more fiercely on thee, though they be in number like an armed hoast, feare them not which thus reiect thee, as though thou wert not annoynted & elected of God, but sing the 27. Psalm.
- 25 If they be yet so impudent that lay wait against thee, so that it is not lawfull for thee to haue any vocation by them, regard them not, but sing to God the 28. Psalm.
- 26 If thou wilt exhort & prouoke Kings & Princes to submit their powers to God, and to regard his honour, sing the 79. 82. Psalmes.
- 27 If thou renue & build thine house, both of thy soule, whereto thou receivest God to host, and of thy temporall habitation, sing the 30. 48. 127. Psalmes.
- 28 If thou seest thy selfe had in hate for the truths sake, of thy friends & kinsfolke, leane not off thy purpose, nor feare them which be against thee, but think on them which follow, and sing the 31. Psalm.
- 29 If thou beholdest such as be baptized, & so deliuered from the corruption of their birth, praise thou the bountifull grace of God, and sing the 32. Psalm.
- 30 If thou delightest to sing among many, call together righteous men of Godly life, and sing the 33. Psalm.
- 31 If by chance thou fallest among thine enemies, and yet hast fortunately escaped them, if therefore thou wilt giue thanks, call together meeke men, and sing the 35. Psalm.
- 32 If thou seest wicked men contend among themselues to doe mischief, thinke not that their nature doth impell them by necessity to work sin against their will, as certaine hereticks suppose, but consider the 36. Psalm, and thou shalt see that they bee to themselves their owne occasion of sinning.
- 33 If thou seest how wicked men do much wickednes, & that yet simple folke praise such, when thou wilt admonish any man not to follow them, nor to be like vnto them, because they shall be shortly rooted out & destroyed, speake to thy selfe & to the other the 37. Psalm.
- 34 If thou hast decreed to take heed to thy selfe, and seest thine enemies approach nie thee, as to such the aduersarie is more prouoked to come with assault, and therfore wilt prepare thy selfe, sing the 39. Psalm.
- 35 If thou seest many poore men to beg, and wilt shew pittie to them, thou mayst both thy selfe receiue to mercy, & also exhort others to do the same, saying the 41. Psalm.
- 36 If thou hast a desire to Godward, and hearest thine enemies to bpbraide thee, bee not troubled, but consider what fruit of immortality riseth to thee for this desire, comfort thy soule with hope to God, and so therein relieuing and asswaging the heauinesse of thy life, say

Of the Psalme.

say the 42. Psalme.

37 If thou wilt remember Gods benefites which he did to their Fathers, both in their out going from Egypt, and in the desert, and how good God was vnto them, but they vnthankfull to him. Thou hast the 44. 78. 89. 102. 106. 114. 117. Psalmes.

38 If thou hast made thy refuge to God, & hast escaped such trouble as was prepared against thee, if thou wilt giue thanks & shew out his kindnes to thee, sing the 46. Psalme.

39 If thou wilt know how to giue thanks to God, when thou dost resort to him with vnderstanding sound, sing the 47. 48. Psalmes.

40 If thou wilt exhort men to put their trust in the liuing God, who ministreth all things abundantly to good mens vse : and blameth the madnes of the world, which serueth their God Hammon so inordinately, sing the 49. Psalme.

41 If thou wouldest call vpon the blind world for their wrong confidence of their brute sacrifices, and shew them what sacrifice God hath most required of them, sing the 50. Psalme.

42 If thou hast sinned, and art conuerted & moued to do penance, desirous to haue mercy, thou hast words of confession in the 51. Psalme.

43 If thou hast suffered false accusation before the King, and seest the Deuill to triumph thereof, goe aside and say the 52. Psalme.

44 If they which persecute thee with accusations, would betray thee, as the Pharisees did Iesus, and as the aliants did Dauid : discomfört not thy selfe therewith, but sing in good hope to God the 45. 69. 57. Psalmes.

45 If thine aduersaries which trouble thee, do vpbraid thee, and that they which seeme to be thy friends, speake most against thee : whereupon if in thy meditation thou art somewhat grieued thereat, thou maist call on God, saying the 55. Psalme.

46 If persecution come fierce on thee, and vnawares chance to enter into y^e Caue where thou hidest thy selfe, feare not, for in this strait thou shalt haue expedient words both to comfort thee, and put thee in old remembrance with the 57. 142. Psalmes.

47 If thou wilt confound hypocrites which make glozious shewes outwardly, speake their conuersion with the 58. Psalme.

48 If thy pursuers command thy house to be watched, when thou art escaped giue thanks to God, and grane it in the tables of thy heart, for a perpetuall remembrance, and say the 59. Psalme.

49 If thine enemies cruelly assault thee, and would catch thy life, offer thy subiection to God against them, and be of good comfort : for the more they rage, the more shall God subdue them, and say the 62. Psalme.

50 If thou speest persecution, and gettest thee into a wilderneſſe, feare thou not, as though were alone, but hauing God nigh vnto thee, rise vnto him earely in the morning, singing the 63. Psalme.

51 If thine enemies would put thee in feare, and neuer cease to lay traines for thee, and picke al manner of quarrels against thee, though they be very many, giue no place to them, for the darts of babes shal be their destruction, if thou saiest the 61. 68. 70. 71. Psalmes.

52 If thou wilt laud God with a Psalme or Hymne, sing the 65. 66. Psalmes.

53 If thou askest mercy of God, sing the 67. Psalme.

54 If thou woulddest sing to the Lord, thou hast what to say in the 96. 98. Psalmes.

55 If thou hast need to confesse God with thanks, sing the 71. 75. 91. 108. 111. 118. 136. 138. 195 Psalmes.

56 If thou seest wicked men prosper in peace, be not offended thereat, but say the 73. Psalme.

57 If thine enemies haue beset the waies whither thou fleest, and art thereby in great anguish, yet in this trouble despaire not, but pray, and if thy prayer be heard, giue God thanks, and say the 77. Psalme.

58 If they perseuere still, and defile the house of God, kill the elect, and cast their bodies to the fowles of the ayre, feare not their cruelty, but shew pittie to them which be in such agony, and say the 79. Psalme.

59 If thou wilt enforme any man with the mystery of the resurrection, sing the 81. Psalme.

60 If thou wilt sing to the Lord, call together Gods seruants on the festiual day, and sing the 81. 95. 134. Psalmes.

61 If thy aduersaries flock together on euery side, and threat to destroy the house of God,

and make their conspiracies against the religion, let not the number & power trouble thee, for thou hast an anker of the words of the 83. Psalm.

62 If thou casteth an eie to Gods house and to his eternall Tabernacles, and hast a desire thereto as the Apostle had: say thou also the 84. Psalm.

63 If Gods wrath be cease d, and the captiuitie ended, thou hast cause how to giue thanks to God with David, recounting his goodnes to thee & others, with the 76. 85. 116. Psalm.

64 If thou wilt rebuke Painims & Heretiks, for that they haue not the knowledg of God in them, thou mayest haue an vnderstanding to sing to God the 86. 115. Psalmes.

65 If thou wilt see & know the dissent that the Catholike Church hath from Schisme, and wouldest conuert them, or to discern the Church concerning the outward appearance and formes thereof: thou mayest say the 87. Psalm.

66 If thou wouldest know how Moses prayed to God, and in his meditation recounting the brittle state of mans life, desired God to direct so his short life, that he might follow wisdom, read the 90. Psalm.

67 If thou wouldest comfort thy selfe & others in true Religion, and teach them that hope in God, will neuer suffer a soule to be confounded, but make it bold without feare, for Gods protection, sing the 91. Psalm.

68 If thou wilt sing on the Sabbath day, thou hast the 92. Psalm.

69 If thou wilt sing on the Sunday in meditation of Gods holy word, desiring to bee instructed therein, wherby thou mayest rest in Gods holy most will, & cease from all the works and doctrines of baine men, reuolue that notable Psalm. 119.

70 If thou wilt sing the Second day of the Sabbath, thou hast the 95. Psalm.

71 If thou wouldest sing to the Lord, thou hast what to say in the 96. 98. Psalmes.

72 If thou wilt sing the fourth day of the Sabbath, sing the 94. Psalm, for then when the Lord was betrayed, he began to take vengeance on death, & to triumph ouer it: there fore when thou readest the Gospell, wherin thou hearest the Iewes to take counsel against the Lord, and that he standeth boldly against the diuell, then sing the foresaid Psalm.

73 If thou wilt sing on good Friday, thou hast a commendation of the Psalm 93. for then was the house of Gods Church builded, and grounded soundly, though the enemies went about to hinder it: for which cause sing to God the songs of triumphant victorie, with the said Psalm, and with the 98. and 129. Psalmes.

74 If there be any captiuitie wherin thy house is laid wast, and yet builded againe, sing the 96. Psalm.

75 If the land be bert with enemies, and after come to any rest by the power of God, if thou wilt sing therfore, sing the 97. Psalm.

76 If thou considerest the prouidence of God in his gouernance so ouer all, and wilt instruct any with true faith and obedience, when thou hast first perswaded them to confesse themselves, sing the 100. 147. Psalmes.

77 If thou dost acknowledge in God his iudiciall power, and that in indgment hee mixeth mercy, if thou wilt draw nigh vnto him, thou hast the words of the Psalm 101. to the end.

78 If for the imbecility of thy nature, thou art weary with the continuall miseries and griefes of this life, and wouldest comfort thy selfe, sing the 102. Psalm.

79 If thou wilt giue thanks to God, as it is most conuenient & due for all his gifts: when thou wilt so do, thou hast how to reioyce thy selfe thereunto with the 103. 104. Psalmes.

80 If thou wilt praise God, and also know how, & for what cause, and with what words thou maist best do it, consider the 113. 117. 133. 145. 147. 148. 149. 150. Psalmes.

81 If thou hast faith to such things as God speaketh, and belieuest that which in prayer thou utterest: say the Psalm 116. to the end.

82 If thou feelest thy selfe to rise vpward in degrees of well working, as though thou sayest with Saint Paul, I forget those things which be behind me, and set mine eyes on those things which be before me, thou hast the 120. Psalm.

83 If thou beest holden in thraldome vnder straying and wandering thoughts, and feelest thy selfe drawne by them, wherof thou art sorry, then stay thy selfe from thenceforth, and tarrie where thou hast found thy selfe in fault, set thee downe and mourne thou also as the Hebrew people did, and say with them the 137. Psalm.

Of the Psalme.

- 84 If thou perceiuest that temptations bee sent to proue thee, thou oughtest after such temptations giue God the thanks, and say the 139. Psalme.
- 85 If yet thou be in bondage by thy enemies, and wouldest faine be deliuered, say the 140. Psalme.
- 86 If thou wouldest pray and make supplication, say the 141. 142. 143. Psalmes.
- 87 If any tyrannous enemy rise vp against the people, feare thou not no more then David did Goliath, but beleue like David, and sing the 144. Psalme.
- 88 If thou art elect out of low degree, specially before other to some vocation to serue thy brethren, aduance not thy selfe too high against them in thine own power, but giue God his glory, who did chuse thee, and sing thou the 145. Psalme.
- 89 If thou wilt sing of obedience, praising God with Alleluia, thou hast the 105. 106. 107. 111. 112. 113. 114. 115. 117. 135. 146. 148. 149. 150. Psalmes.
- 90 If thou wilt specially of our Saviour Christ, thou hast of him in euery Psalme but most chiefly in the 25. 45. 110. Psalmes.
- 91 Such Psalmes as shew his lawfull generation of his Father, and his corporall presence, be the 11. 69. Psalmes.
- 92 Such as doe propheticke before of his most holy crosse & passion, telling how many deceitfull assaults he sustained for vs, and how he suffered, be the 2. 119. Psalmes.
- 93 Such as expresse the malicious enemy of the Jewes, and the betraying of Judas, are the 21. 50. 55. 69. 72. 109. Psalmes.
- 94 Such as describe his agony in his passion, death, sepulture, be the 22. 88. Psalmes.
- 95 For his dominion and presence in the flesh, read the 116. Psalmes.
- 96 Such as shew his glorious resurrection of body, be 44. 47. Psalmes.
- 97 Such as set out his ascension into heauen, are the 93. 96. 98. 99. Psalmes.
- 98 And that he sitteth at the right hand of his Father, the 110. Psalme maketh manifest.
- 99 Such as shew that he hath authority of his Father to iudge, expressing his iudicial power, both in condemning the deuill, and all wicked nations, are the 56. 72. 82. Psalmes.

FINIS.



VENI CREATOR.



One holy Ghost eternall God, proceeding fro



aboue: both from the Father and the Sonne



the God of peace and loue. Visite our minds,



and into vs thy heauenly grace inspire: that in all truth and godlines, we



may haue true desire.

Thou art the very Comforter in all woe and distresse:

the heauenly gift of God most hie, which no tongue can expresse.

The fountaine and the liuely spring of ioy celestiall,

the fire so bright, the loue so cleare, and vnction spirituall.

Thou in thy gifts art manifold, whereby Christs Church dost stand:

in faithfull hearts writing thy Law, the finger of Gods hand.

According to thy promise made, thou giueth speech of grace,

that through thy helpe the praise of God may stand in euery place.

O holy Ghost into our wits send downe thy heauenly light:

kindle our hearts with feruent loue, to serue God day and night:

Strength and stablish all our weaknes, so feeble and so fraile:

that neither flesh, the world, nor diuell, against vs do preuaile.

Put backe our enemies farre from vs, and grant vs to obtaine

peace in our hearts with God and man, without grudge or disdaine.

And grant (O Lord) that thou being our leader and our guide,

we may eschew the snares of sinne, and from thee neuer slide.

To vs such plenty of thy grace, good Lord grant we thee pray:

that thou mast be our comforter at the last dreadfull day.

Of all strife and dissention, O Lord dissolue the bands:

and make the knots of peace & loue throughout all Christian Lands.

Grant vs (O Lord) through thee to know, the Father most of might,

that of his deare beloued Sonne we may attaine the sight.

And that with perfect faith also we may acknowledge thee,

the spirit of them both alway, one God in persons three.

Laud and praise be to the Father, and to the Sonne equall,

and to the holy Spirit also, one God coeternall.

And pray we that the onely Sonne vouchsafe his Spirit to send

to all that doe professe his name, vnto the worlds end.

Venite exultemus.

Venite exultemus. Psal. XCV.

O Come let vs now reioyce, and sing vnto the Lord:
and to our onely Sauour, also with one accord.
O let vs come befoze his face with inward reuerence,
confessing all our former sinnes, and that with diligence.

To thanke him for his benefits, alway distributing:
wherefoze to him right ioyfully, in Psalmes now let vs sing.
And that because that God alone, is Lord magnificent:
and eke aboue all other Gods, a King omnipotent.

His people doth he not forsake at any time or tide:
and in his hand are all the coasts of all the world so wide.
And with his louing countenance he looketh euery where:
and doth behold the tops of all the mountaines far and neare.

The sea all that is therein are him, for he them made:
and eke his hand hath fashioned the earth, which doth not fade.
O come therefore and worship him, and downe befoze him fall:
and let vs weepe befoze the Lord, the which hath made vs all:

He is our God, our Lord and King, and we his people are:
his flocke, and sheepe of his pasture, on whom he taketh care.
This day if ye will heare his voice, yet harden not your heart:
as in the bitter murmuring, when ye were in Desart.

Which thing was of their negligence, committed in the time
of trouble in the wilderness, a great and grievous crime.
Whereas your fathers tempted me, and tride me euery way:
they proued me, and saw my works, what I could do or say.

This forty yeares I haue been grieu'd with all this generation:
and euermore I said they erred in their imagination.
Wherewith their hearts were sore combred, long time and many daies:
wherefoze I know assuredly, they haue not knowone my waies.

To whom I in mine anger swoze, that they should not be blest:
nor see my ioy celestiall, nor enter in my rest.

Gloria Patri.

All laud and praise be to the Lord, O that of might are most:
to God the Father, and the Sonne, and to the holy Ghost.
As it in the beginning was, for euer heere tofore:
as is now at this present time, and shall be euermore.

The song of Saint *Ambrose*, called
Te Deum.



We praise thee God, we knowledge thee, the onely Lord to be,
and

Te Deum.



and as eternall Father all the earth doth worship thee. To thee all



Angels cry, the heauens and all the powers therein: To thee Cherub



and Seraphin, to cry they doe not lin.

O Holy, Holy, Holy Lord, of Saboth Lord the God:
through heauen and earth thy praise is spread, and glory all abroad.
The Apostles glorious company, yeeld praises vnto thee:
the Prophets goodly fellowship, praise thee continually.

The Noble and victorious host of Martyrs sound thy praise:
the holie Church throughout the world, doth knowledge thee alwaies.
father of endlesse Maiesty, they doe acknowledge thee:
thy Christ, thine honorable, true, and onely Sonne to be.

The holy Ghost the Comforter, of glorie thou art King:
O Christ, and of the Father art the Sonne euermaking.
When sinfull mans decay in hand thou tookest to restore,
to be inclosed in Virgins wombe thou diddest not abhor.

When thou hadst overcome of death the sharpe and cruell might,
thou heauens kingdome didst set ope to each believing wight.
In glorie of the Father thou dost sit on Gods right hand:
we trust that thou shalt come our Judge, our cause to vnderstand.

Lord helpe thy seruants, to whom thou hast bought with thy precious blood,
and in eternall glorie set them with thy Saints so good.
O Lord doe thou thy people saue, blesse thine inheritance:
Lord gouerne them, and Lord doe thou for ever them aduance.

We magnifie thee day by day, and world withouten end
adore thy holy Name, O Lord, vouchsafe vs to defend
from sinne this day, haue mercy Lord, haue mercy on vs all:
and on vs as we trust in thee, Lord let thy mercy fall.

O Lord, I haue reposed all my confidence in thee:
put to confounding shame therefore Lord let me neuer be,

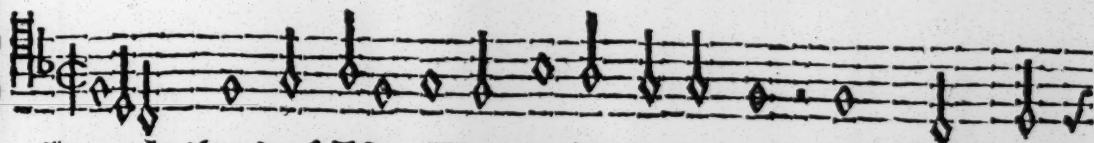
The song of the three Children.

The Song of the Three Children, praising God, prouoking all
Creatures to doe the same.



him, and magnifie him for euer.

- 2 O ye the Angels of the Lord, blesse ye the Lord,
praise him and magnifie him for euer.
- 3 O ye the starry heauens hie, blesse ye the Lord,
praise him and magnifie him for euer.
- 4 O ye waters aboue the skie, blesse ye the Lord, &c.
- 5 O ye the powers of the Lord, blesse ye the Lord, &c.
- 6 O ye the shining Sun and Moone, blesse ye the Lord, &c.
- 7 O ye the glistring Stars of heauen, blesse ye the Lord, &c.
- 8 O ye the showers and dropping dew, blesse ye the Lord, &c.
- 9 O ye the blowing winds of God, blesse ye the Lord, &c.
- 10 O ye the fire and warming heate, blesse ye the Lord, &c.
- 11 O ye winter and Summer tide, blesse ye the Lord, &c.
- 12 O ye the dewes and binding frosts, blesse ye the Lord, &c.
- 13 O ye the frost and chilling cold, blesse ye the Lord, &c.
- 14 O ye congealed Ice and Snow, blesse ye the Lord, &c.
- 15 O ye the nights and lightsome daies, blesse ye the Lord, &c.
- 16 O ye the darknesse and the light, blesse ye the Lord, &c.
- 17 O ye the lightnings and the clouds, blesse ye the Lord, &c.
- 18 O let the earth eke blesse the Lord, yea blesse the Lord, &c.
- 19 O ye mountaines and the hils, blesse ye the Lord, &c.
- 20 O all ye greene things on the earth, blesse ye the Lord, &c.
- 21 O ye the euer-springing welles, blesse ye the Lord, &c.
- 22 O ye the seas, and ye the flouds, blesse ye the Lord, &c.
- 23 Whales, and all that in the waters moue, blesse ye the Lord, &c.
- 24 O all ye flying fowles of the ayre, blesse ye the Lord, &c.
- 25 O all ye beasts and cattell eke, blesse ye the Lord, &c.
- 26 O ye the children of mankind, blesse ye the Lord, &c.
- 27 Let Israell eke blesse the Lord, yea blesse the Lord, &c.
- 28 O ye the priests of God the Lord, blesse ye the Lord, &c.
- 29 O ye the seruants of the Lord, blesse ye the Lord, &c.
- 30 O ye spirits and soules of righteous men, blesse ye the Lord, &c.
- 31 O ye holie and ye meeke of heart, blesse ye the Lord, &c.
- 32 O Ananias, blesse the Lord; blesse thou the Lord,
praise him and magnifie him for euer.
- 33 O Azarias blesse the Lord, blesse thou the Lord,
praise him and magnifie him for euer.
- 34 And Misael blesse thou the Lord, blesse thou the Lord,
praise him and magnifie him for euer.

The Song of Zacharias, called *Benedictus*.

He only Lord of Israell be praised evermore: for through his



visitation & mercy kept in store, His people now he hath redeemed, & long

haue beene in thral, & spread abroad his sauing health vpo his seruants all.
In Dauids house his seruant true, according to his mind,
and also his annoynted King as we in scripture find,
As by his holy Prophets all, oft times he did declare,
the which were since the world began, his waies for to prepare.

That we might be deliuered from those that make debate:
our enemies, and from the hands of all that doe vs hate.
The mercy which he promised our fathers to fulfill,
and thinke vpon his couenant made according to his will.

And also to performe the oath, which he before had sworne
to Abraham our father deare, for vs that were forelorne.
That he would giue himsef for vs, and vs from bondage bring,
out of the hands of all our foes, to serue our heauenly King.

And that without all manner feare, and eke in righteousness,
and also for to lead our liues in stedfast holinesse.
And thou O Child which now art borne, and of the Lord elect,
shalt be the Prophet of the highest, his waies for to direct.

For thou shalt goe before his face for to prepare his waies,
and also for to teach his will, and pleasure, all thy daies.
To giue them knowledg how that their saluation is neere:
and that remission of their sinne is through his mercy meere.

Whereby the Day-spring from on hye, is come vs for to visite:
and those for to illuminate, which doe in darkenesse sit:
To lighten those that shadowed be with death, and eke opprest:
and also for to guide our feete the way to peace and rest.

The Song of blessed *Marie*, called *Magnificat*.

My soule doth magnifie the Lord, my spirit eke evermore

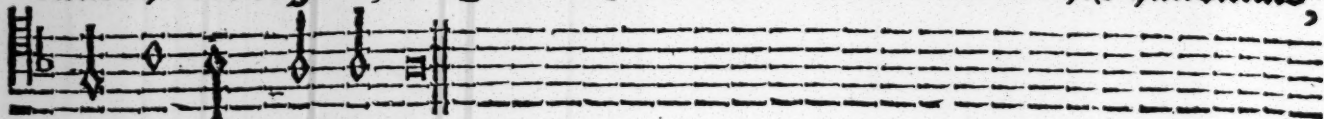
Nunc Dimittis.



reioyceth in the Lord my God, which is my Sauour : And why, be=



cause he did regard, and gaue respect vnto so base estate of his handmaid,



and let the mighty goe.

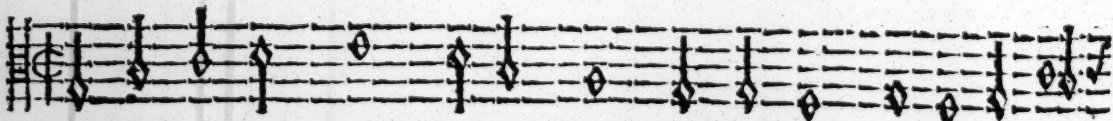
For now behold all nations, and generations all,
from this time forth for euermore, shall me right blessed call.
Because he hath me magnified, which is the Lord of might:
whose name be euer sanctified, and praised day and night.

For with his mercy and his grace all men he doth enflame,
throughout all generations, to such as feare his Name.
He shewed strength with his great arme, and made the proud to start,
with all imaginations, that they bare in their heart.

He hath put downe the mighty ones from their supernall seat:
and did exalt the meeke in heart, as he hath thought it mee.
The hungry he replenished with all things that were good:
and through his power, he made the rich oft times to want th:ir food,

And calling to remembrance his mercy euery deale,
hath holpen vp assistantly, his seruant Israell.
According to his promise made to Abraham before.
and to his seed successiuelly, to stand for euermore.

The Song of *Simeon*, called *Nunc Dimittis*.



Lord because my hearts desire hath wished long to see, my only



Lord and Sauour, thy Son before I die : the ioy & health of all mankind



Desired long before, which now is come into y^e world of mercy bringing store

Thou sufferest thy seruant now in peace for to depart:
according to thy holy word, which lighteneth my heart.

Because

Quicunque vult.

Because mine eyes which thou hast made, to giue my body light:
haue now beheld thy sauing health, which is the Lord of might.

Whom thou mercifully hast set, of thine abundant grace:
in open sight and visible, before all peoples face.

The Gentiles to illuminate, and Sathan ouerquell:
and eke to be the glory of, thy people Israell.

The Symbole or Creed of *Athanasius*, called *Quicunque vult*.



What man soeuer he be, that saluation will attaine. The Ca-

tholike beliefe he must, before all things retaine. Which faith vnieste he

holy keep, & vndefiledly: without all doubt eternally, he shall be sure to die.

The Catholike beliefe is this, that God we worshipping one
in Trinitie, and Trinitie in vnitie alone.

So as we neither doe confound, the persons of the three:
nor yet the substance whole of one, in sunder parted be.

One person of the Father is, another of the Sonne:
another person proper of, the holy Ghost alone.

Of Father, Sonne, and holy Ghost, but one the God-head is:
like glory coeternall eke, the Maiestie likewise.

Such as the Father is, such is the Sonne in each degree:
and such also we doe believe, the holy Ghost to be.

Uncreate is the Father, and vncreate is the Sonne:
the holy Ghost vncreate, so vncreate is each one.

Incomprehensible Father is, incomprehensible Sonne:
and comprehensible also is, the holy Ghost of none.

The Father is eternall, and the Sonne eternall so:
and in like sort eternall is, the holy Ghost also.

And yet though we believe, that each of these eternall be:
yet there but one eternall is, and not eternals three:

As ne incomprehensible, ne yet vncreate three:
but one incomprehensible, one vncreate hold to be.

Allmightie so the Father is, the Sonne allmightie so:
and in like sort allmightie is, the holy Ghost also.

And albeit that euery one of these allmightie be:
yet there but one allmightie is, and not allmighties three.

The father God is, God the Sonne, God holy Ghost also:
yet are there not thzee Gods in all, but one God, and no moe.
So likewise Lord the father is, and Lord also the Sonne:
and Lord the holy Ghost, yet are there not thzee Lords but one.

For as we are compel'd to grant, by Christian verity:
each of the persons by himselfe, both God and Lord to be:
So Catholike religion, forbiddeth vs alway:
that either Gods be thzee, or that there Lords be thzee to say.

Of none the father is, ne made, ne create, nor begot:
the Sonne is of the father, not create, ne made, but got.
The holy Ghost is of them both, the father and the Sonne:
ne made, ne create, nor begot, but doth proceed alone.

So we, one father hold, not thzee, one Sonne also, not thzee:
one holy Ghost alone, and not thzee holy Ghosts to be.
None in this Trinity before, nor after other is,
ne greater any then the rest, ne lesser be likewise.

But euery one among themselues, of all the persons thzee:
together coeternall all, and all coequall be.
So vnity in Trinity, as said it is before:
and Trinitie in vnitie, in all things we adoze.

Therefore what man soeuer that saluation will attaine:
this faith touching the Trinitie, of force he must retaine:
And needfull to eternall life, it is that euery wight:
of the incarnating of Christ, our Lord belieue aright.

For this the right faith is, that we belieue, and eke do know,
that Christ our Lord the Sonne of God, is God and man also:
God of his fathers substance got, before the world began:
and of his Mothers substance borne, in world a very man.

Both perfect God, and perfect man in one, one Jesus Christ:
that doth of reasonable soule, and humane flesh sublist.
Touching his God-head, equall with his father God is he:
touching his Man-hood, lower then his father in degree.

Who though he be both very God, and very man also,
yet is he but one Christ alone, and is not persons two.
One not by turning of God-head, into the flesh of man,
but by taking man-hood to God, this being one began.

All one not by confounding of the substance into one:
but onely by the vnity, that is of one person.
For as the reasonable soule, and flesh but one man is:
so in one person God and man, is but one Christ likewise.
Who suffered for to saue vs all, to hell he did descend:

The Lamentation of a sinner.

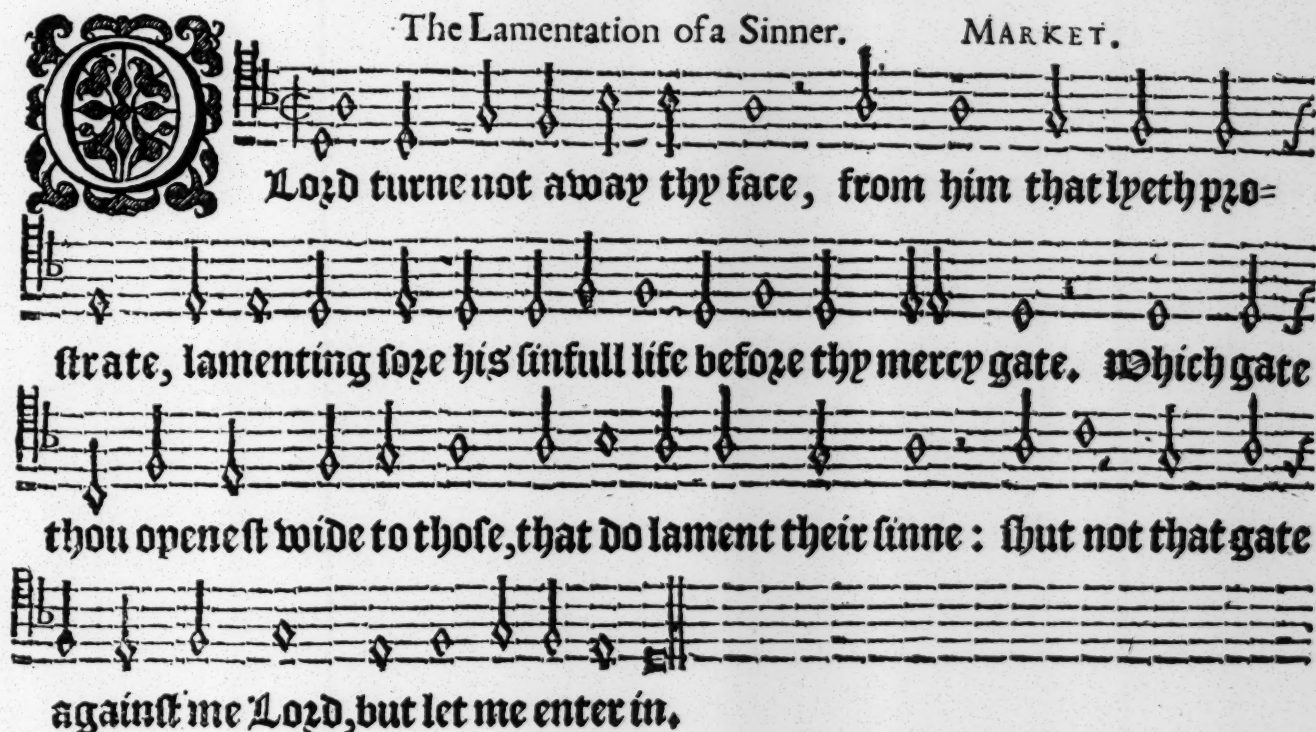
the third day rose againe from death, to heauen he did ascend.
He sits at the right hand of God, the Almighty Father there:
from thence to iudge both quicke and dead, againe he shall retire.

At whose returne all men shall rise with bodie new restorde:
and of their owne works they shall giue account vnto the Lord.
And they into eternall life shall goe that haue done well:
who haue done ill, shall goe into eternall fire to dwell.

This is the Catholike beliefe, who doth not faithfullly
believe the same, without all doubt he saued cannot be.

To Father, Sonne, and holy Ghost, all glory be therefore:
As in beginning was, is now, and shall be euermore.

The Lamentation of a Sinner. MARKET.



D Lord turne not away thy face, from him that lyeth pro-
strate, lamenting sore his sinfull life before thy mercy gate. Which gate
thou openest wide to those, that do lament their sinne: but not that gate
against me Lord, but let me enter in.

And call me not to my accounts, howe I haue liued heere:
for then I know right well O Lord, how vile I shall appeare.
I need not to confesse my life, I am sure thou canst tell
what I haue beene, and what I am, I knowe thou knowest it well.

O Lord thou knowest what things be past, and eke the things that be:
thou knowest also what is to come, nothing is hid from thee. (then.
Before the heauens & earth was made, thou knowest what things were
as all things else that haue beene since among the sonnes of men.

And can the things that I haue done be hidden from thee then?
nay, nay, thou knowest them all O Lord, where they were done & when.
Wherefore with teares I come to thee to beg and to intreat,
euen as the child that hath done euill, and feareth to be beat.

So come I to thy mercy gate, where mercy doth abound,
requiring mercy for my sinne, to heale my deadly wound.

O Lord, I need not to repeat what I doe beg or craue:
thou knowest O Lord before I aske, the thing that I would haue.

The humble sute of a sinner.

Mercy good Lord, mercy I aske, this is my totall summe:
for mercy Lord is all my sute, Lord let thy mercy come.

The humble sute of a Sinner.



Lord of whom I doe depend, behold my carefull heart, and
when thy will and pleasure is, release me of my smart. Thou seest my
sorrows what they are, my griefe is knowne to thee: and there is none
that can remoue or take the same from me.

But onely thou whose aide I craue, whose mercy still is prest,
to ease all those that come to thee for succour and for rest.
And sith thou seest my restless eies, my teares and grievous grone,
attend vnto my sute O Lord, marke well my plaint and mone.

For sinne hath so enclosed me, and compass me about:
that I am now remedlesse, if mercy helpe not out.
For mortall man cannot release, or mitigate this paine:
but euen thy Christ, my Lord and God, which for my sins was slaine.

Whose bloudy wounds are yet to see, though not with mortall eie:
yet do thy Saints behold them all, and so I trust shall I.
Though sinne doth hinder me a while, when thou shalt see it good,
I shall enjoy the sight of him, and see his wounds and bloud.

And as thine Angels and thy Saints doe now behold the same:
so trust I to possesse that place, with them to praise thy name.
But whilst I live heere in this vale, where sinners doe frequent:
assist me ever with thy grace, my sinnes still to lament.

Least that I tread in sinners trace, and glue them my consent
to walke with then in wickednesse, whereto nature is bent.
Onely thy grace must be my stay, least that I fall downe flat:
and being downe, then of my selfe cannot recouer that.

Wherefore this is yet once againe, my sute and my request:
to grant me pardon for my sinne, that I in thee may rest,
Then shall my heart, my tongue, and voyce, be instruments of praise:
and in thy Church and house of Saints, sing Psalmes to thee alwaies.

The Lords Prayer. The Ten Commandments.

The Lords Prayer, or Pater noster.



Our Father which in heaven art, Lord hallowed be thy name.



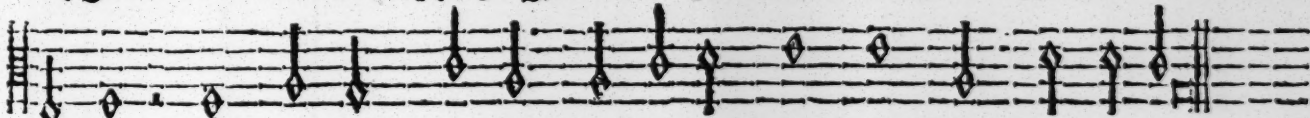
Thy kingdom come. Thy will be done in earth, euen as y^e same in heauē is



Giue vs (O Lord) our daily bread this day. As we forgiue our debtors, so



forgiue our debts we pray. Into temptatiō lead vs not. From euill make



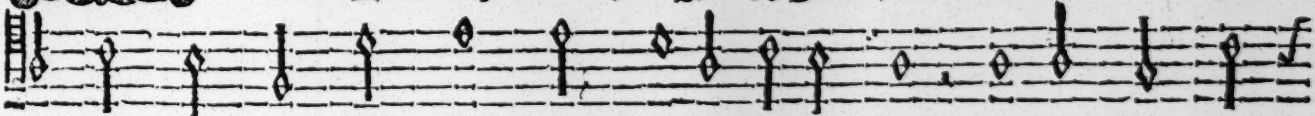
vs free. For kingdome, power, and glozy thine, both now and euer be.

The X. Commandements. *Anas Israel.*

Exodus. xx. N.



Hearke Israell, and what I say, giue heed to vnderstand. I am



the Lord thy God that brought thee out of Egypt land, euē from the house



wherein thou didst in thraldome liue a slaue : None other Gods at all



before my presence shalt thou haue.

No manner grauen Image shalt thou make at all to thee :

nor any figure like by thee, shall contereited be.

Of any thing in heauen aboue, nor in the earth below:

nor in the waters beneath the earth, to them thou shalt not bow:

Nor shalt them serue. Thy Lord thy God, a iealous God am I:

that punish parents faults vnto the third and fourth degree.

Upon their childzen that me hate, and mercy doe display,
to thousands of such as me loue, and my precepts obay.

The name thou of the Lord thy God in vaine shalt neuer vse:
for him that takes his name in vaine, the Lord shall not excuse.
Remember that thou holy keepe the sacred Sabbath day:
sixe daies thou labour shalt, and do thy needfull works alway.

The seauenth day is set by the Lord thy God to rest vpon:
no worke then shalt thou do in it, ne thou, nor yet thy sonne,
Thy daughter, seruant, nor handmaid, thine Oxe, nor yet thine Ass,
nor stranger, that within thy gates hath his abiding place.

For in sixe daies God heauen and earth, and all therein did make:
and after those his rest he did vpon the seauenth day take.
Wherefore he blest the day that he for resting did ordeine:
and sacred to himselfe alone appointed to remaine.

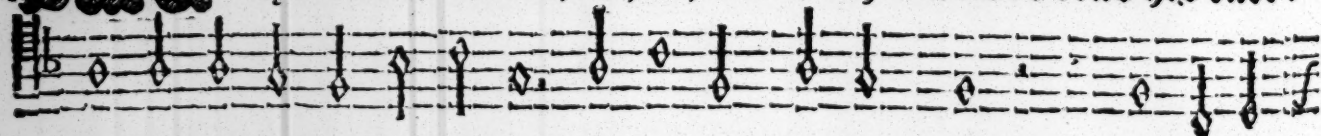
Reeld honour to thy Parents, that prolongd thy daies may be
vpon the land the which the Lord thy God hath giuen thee.
Thou shalt not murther. Thou shalt not commit adulterie.
Thou shalt not steale. Nor witnesse false against thy neighbour me.
Thou shalt not couet house that to thy neighbour doth belong,
ne couet shalt in hauing of his wife to doe him wrong:
Nor his man-seruant nor his maid, nor Oxe, nor Ass of his:
nor any other thing that to thy neighbour proper is.

Beatus vir. Psal. j. T. S.

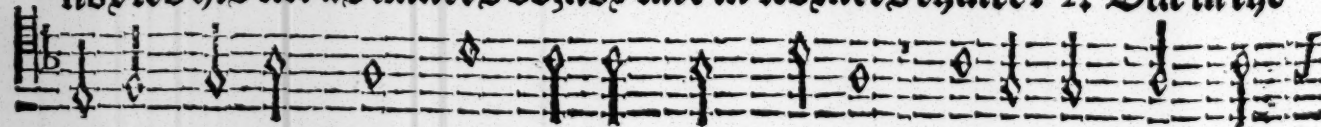
Whether it was Ezechas, or any other, that gathered the Psalmes into a booke, it seemeth hee did set this
Psalme first, in manner of a Preface, to exhort all Godly men to study and meditate the heauenly wis-
dome: for the effect her of is, that they be blessed that giue themselves wholly all their life to Gods Law,
and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shall
come to miserable destruction.



He man is blest that hath not bent, to wicked read his care:



nor led his life as sinners do, nor sate in scozners chaire: 2. But in the



law of God the Lord doth set his whole delight, and in that law doth



exercise himselfe both day and night.

3 He shall be like the tree that groweth, fast by the water side :
which bringeth forth most pleasant fruit, in her due time and tide.
whose leafe shall neuer fade nor fall, but flourish still and stand:
euen so all things shall prosper well, that this man takes in hand.

4 So shall not the vngodly men, they shall be nothing so:
but as the dust which from the earth, the wind driues too and fro.

5 Therefore shall not the wicked men, in iudgment stand vp right :
nor yet the sinners with the iust, shall come in place or sight.

6 For why, the way of godly men, vnto the Lord is knowne:
and eke the way of wicked men, shall quite be ouerthrowne.

Quare fremuerunt gentes? Psal. ij. T. S.

David reioyceth that notwithstanding his enemies rage and woefully power, yet God will continue his Kingdome for euer, and aduance it euen to the farthest end of the world. And therefore hee exhorteth Kings and Rulers, that setting vaine glory apart, they would humbly submit themselves vnder Gods yoke. Harcin is signified Christ and his Kingdome.

Sing this as the first Psalme.

Why did the Gentiles tumults raise, what rage was in their braine:
why did the Jewish people muse, seeing all is but vaine?

2 The Kings and Rulers of the earth, conspire and are all bent:
against the Lord and Christ his Sonne, which he among vs sent.

3 Shall we be bound to them say they: let all their bonds be broke:
and of their doctrine and their law, let vs reiect the yoke.

4 But he that in the heauen dwelleth, their doings will deride:
and make them all as mocking stocks, throughout the world so wide,

5 For in his wrath the Lord will say, to them vpon a day:
and in his fury trouble them, and then the Lord will say,

6 I haue annoynted him my King, vpon my holy hill:
I will therefore Lord preach thy lawes, and eke declare thy will.

7 For in this wise the Lord himselte, did say to me I wot:
thou art my deare and only sonne, this day I thee begot.

8 All people I will giue to thee, as heires at thy request:
the ends and coasts of all the earth, by thee shall be possesst.

9 Thou shalt them bryuse euen with a mace, as men vnderfoot trod:
and as the Potters shards shalt breake them with an yron rod.

10 Now ye O Kings and rulers all, be wise therefore and learnd:
by whom the matters of the world, be ridged and discerned.

11 See that you serue the Lord aboue, in trembling and in feare:
see that with reuerence ye reioyce, to him in like manner.

12 See that ye kisse and eke embrace, his blessed sonne I say:
least in his wrath ye sodainely perish in the mid-way.

13 If once his wrath neuer so small, shall kindle in his breast:
oh then all they that trust in Christ, shall happy be, and blest,

Domine

Domine quid multiplicari? Psal. iij. T. S.

Dauid being persecuted, and driuen out of his Kingdome by his owne Sonne Absolon, was greatly troubled in mind for his sinne against God: And therefore calleth vpon God, and sweareth bold through his promises against the greater terrors of his enemies, yea, and against death it selfe, which he saw present before his eyes. finally, he reioyceth for the good successe and victory that God gaue him, and all the Church ouer his enemies.



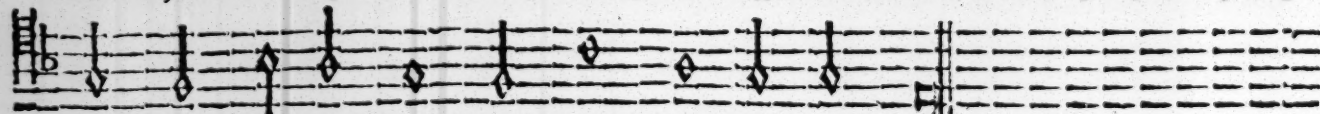
Lord how are my foes encrease, which bere me more and



more: They kill my heart when as they say, God can him not restore.



But thou O Lord art my defence, when I am hard bestead, my worship



and mine honour both, and thou holdst vp my head.

- 4 Then with my voice vpon the Lord, I did both call and cry:
and he out of his holy hill, did heare me by and by.
- 5 I layd me downe, and quietly I slept and rose againe:
for why, I know assuredly, the Lord will me sustaine.
- 6 If ten thousand had hemde me in, I could not be afraid:
for thou art still my Lord my God, my Saniour and mine aid.
- 7 Rise vp therefore, saue me my God, for now to thee I call:
for thou hast broke the cheekes and teeth of these wicked men all.
- 8 Saluation onely doth belong, to thee O Lord aboue:
thou dost bestow vpon thy folke, thy blessing and thy loue.

Cum inuocarem exaudi. Psal. iiij. I. S.

When Saul persecuted him, he calleth vpon God, trusting most assuredly in his promise, and therefore boldly reprooueth his enemies, who by their full malice resisteth his dominion. And finally, he preferreth the fauour of God before all worldly treasures. Let vs likewise learne to trust in Gods promises, when we are afflicted with any kind of crosse, and so we shall neither feare our enemies, nor yet be overcome with temptations.

Sing this as the 3. Psalme.

O God that art my righteousness, Lord heare me when I call:
thou hast set me at liberty, when I was bound and thrall.

- 2 Haue mercy Lord therefore on me, and grant me this request:
for vnto thee vncessantly, to cry I will not rest.

- 3 O mortall men how long will yee, my glory thus despise:
why wander ye in vanity, and follow after lies?

- 4 Know ye that good and godly men, the Lord doth take and chuse:
and when to him I make my plaint, he doth me not refuse,

- 5 Sinne not but stand in awe therefore, examine well your heart:
and in your chamber quietly, see you your selues conuert.
- 6 Offer to God the sacrifice of righteousness I say:
and looke that in the living Lord you put your trust alway.
- 7 The greater sort craue worldly goods, and riches do embrace:
but Lord grant me thy countenance, thy fauour and thy grace.
- 8 For thou thereby shalt make my heart more ioyfull and more glad,
then they that of their cozne and wine, full great increase haue had.
- 9 In peace therefore lye downe will I, taking my rest and sleepe:
for thou onely wilt me O Lord, alone in safety keepe.

Verba mea auribus. Psal. v. T. S.

Dauid hauing suffered great calamities, as well by Doeg and Achitophell Sauls flatterers, as by other infinite enemies, calleth to God for succour, shewing how requisite it is, that God should punish the malicious enuie of his aduersaries. After being assured of prosperous success, he conceiveth comfort, concluding that when God shall deliuer him, others also shall be partakers of the same mercies.

Sing this as the 3. Psalme.

- I**ncline thine eares vnto my words, O Lord my plaint consider:
2 And heare my voice my King, my God, to thee I make my prayer.
- 3 Heare me betime, Lord, tarry not, for I will haue respect,
my prayer early in the morne to thee for to direct.
- 4 And I will trust through patience in thee my God alone:
thou art not pleased with wickednesse, and ill with thee dwels none.
- 5 And in thy sight shall neuer stand these furious fooles O Lord:
vaine workers of iniquity thou hast alwaies abhord.
- 6 The lyars and the flatterers thou shalt destroy them than:
and God will hate the bloud-thirsty, and the deceitfull man.
- 7 Therefore will I come to thy house, trusting vpon thy grace:
and reuerently will worship thee, to ward thine holy place.
- 8 Lord lead me in thy righteousness, for to confound my foes:
and eke the way that I shall walke before my face disclose.
- 9 For in their mouthes there is no truth, their hearts is foule and vaine:
10 Their throat an open sepulchre, their tongues do glose and faine.
- 11 Destroy their false conspiracies, that they may come to nought:
12 Subuert them in their heaps of sinne, which haue rebellion wrought.
- 13 But those that put their trust in thee, let them be glad alwaies:
and render thanks for thy defence, and giue thy name the praise.
- 14 For thou with fauour wilt encrease the iust and righteous still:
and with thy grace as with a shield defend him from all ill.

Domine ne in furore. Psal. vj. T. S.

When Dauid for his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiveth & horrors of death exceedingly, he desireth forgiveness, bewailing & if God take him away in his indignation, he should lacke occasion to praise him as he was wont to do whilst he was amongst men. Then sodainely feeling Gods mercy, he sharply rebuketh his enemies which reioiced in his affliction.

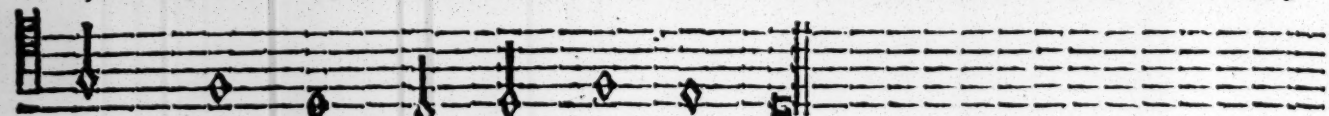
Lord



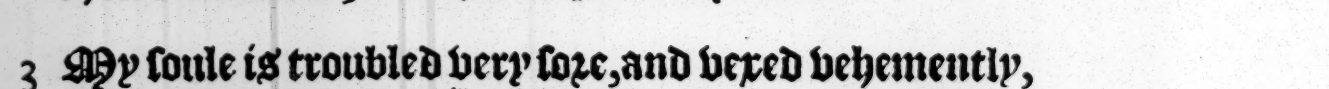
Ord in thy wrath reprove me not, though I deserve thine ire:



Ne yet correct me in thy rage, O Lord I thee desire. 2. For I am weak,



therefore O Lord of mercy me forbear, and heale me Lord, for why,



- thou knowest my bones doe quake for feare.
- 3 My soule is troubled very sore, and vexed vehemently,
but Lord how long wilt thou delay, to cure my misery?
 - 4 Lord turne thee to thy wonted grace, my silly soule vp-take:
oh saue me not for my deserts, but for thy mercies sake.
 - 5 For why, no man among the dead remembreth thee one whit,
or who shall worship thee O Lord, in the infernall pit?
 - 6 So grievous is my plaint and moane, that I waxe wondrous faint,
all the night long I wash by bed, with teares of my complaint.
 - 7 My sight is dim and waxeth old, with anguish of my heart,
for feare of those that be my foes, and would my soule subuert.
 - 8 But now away from me all yee that worke iniquity:
for why, the Lord hath heard the voice of my complaint and cry.
 - 9 He heard not onely the request, and prayer of my heart,
but it receiued at my hand, and tooke it in good part.
And now my foes that vexed me, the Lord will soone defame:
and sodainly confound them all, to their rebuke and shame.

Domine Deus meus in te speravi. Psal. vij. T. S.

Dauid being falsly accused by Chus one of Saules kinsmen, calleth to God to be his defender, to whom hee commendeth his innocency: first shewing that his conscience did not accuse him of any euill towards Saul: next that it touched Gods glozy to a sword sentence against the wicked, and so entring into the consideration of Gods mercies & promises, he waxeth bold, and derideth the vaine enterprizes of his enemies, threating that that shall fall on their owne necks, which they haue purposed for others.

Sing this as the 3. Psalme.

- O Lord my God I put my trust, and confidence in thee:
saue me from them that me pursue, and eke deliuer me.
- 2 Least like a lyon they me teare, and rend in peeces small,
whilst there is none to succour me, and rid me out of thral.
 - 3 O Lord my God, if I haue done the thing that is not right:

or else if I be found in fault, or guilty in thy sight:

4 Or to my friend rewarded ill, or left him in distresse,
which me persude most cruelly, and hated me causelesse,

5 Then let my foes pursue my soule, and eke my life do bone thrust
vnto the earth, and lay mine honour in the dust.

6 Start vp O Lord, now in thy wrath, and put my foes to paine:
performe thy kingdome promised, to me which wrong sustaine.

7 Then shall great nations come to thee, and know thee by this thing,
if thou declare for loue of them, thy selfe as Lord and King.

8 And thou that art of all men Judge, O Lord now iudge thou me,
according to my righteounesse, and mine integritie.

The second part.

9 Lord cease the hate of wicked men, and be the iust mans guide,

10 By whom the secrets of all hearts are searched and descride.

11 I take my helpe to come of God, in all my griefe and smart,
that doth preserve all those that be, of pure and perfect heart.

12 The iust man and the wicked both, God iudgeth by his power:
so that he feeles his mighty hand, euen euery day and houre.

13 Except he change his mind I dre, for euen as he would smite,
he whets his sword, his bow he bends, arming where he may hit.

14 And doth prepare his mortall darts, his arrowes keene and sharpe:
for them that doe me persecute, whiles he doth mischief warpe.

15 But loe though he in trauell be of his diuellish force-cast:
and of his mischief once conceiu'd, yet brings forth nought at last.

16 He digs a ditch and delues it deepe, in hope to hurt his brother:
but he shall fall into the pit, that he digd vp for other.

17 Thus wrong returneth to the hurt of him in whom it bred:
and all the mischief that he wrought, shall fall vpon his head.

18 I will giue thanks to God therefore, that iudgeth righteously:
and with a song will praise the name, of him that is most hie.

Domine Deus noster. Psal. viij. T. S.

The Prophet considering the excellent liberality, and fatherly prouidence of God toward man whom hee made as it were a God ouer all his workes, doth not onely giue great thanks, but is astonied with the admiration of the same, as one nothing able to compasse such great mercies, and so endeth.

Sing this as the 3. Psalme.

O God our Lord how wonderfull, are thy workes euery where,
whose fame surmounts in dignity aboue the heauens cleare:

2 Euen by the monthes of sucking babes, thou wilt confound thy foes:
for in these babes thy might is seene, thy graces they disclose.

3 And when I see the heauens high, the workes of thine owne hand:
the Sunne, the Moone, and all the Stars in order as they stand.

What thing is man Lord thinke I then, that thou dost him remember:
or what is mans posterity that thou dost him consider.

- 5 For thou hast made him little lesse then Angels in degree:
and thou hast crowned him also, with glory and dignity.
6 Thou hast preferred him to be Lord of all thy workes of wonder:
and at his feete hast set all things that he should keepe them vnder.
7 As sheepe and neat, and all beasts else, that in the fields do feed:
8 Fowles of the ayre, fish in the sea, and all that therein breed.
9 Therefore must I say once againe, O God that art our Lord:
how famous and how wonderfull are thy workes through the world:

Confitebor tibi Domine. Psal. ix. T.S.

After he had given thanks to God for the sundry victories that he sent him against his enemies, and also proued by manifold experience, how ready God was at hand in all his troubles, hee being now likewise in daunger of new enemies, desireth God to helpe him according to his wont, and destroy the malicious arrogancy of his aduersaries.

Sing this as the 3. Psalme.

- W**ith heart and mouth vnto the Lord, will I sing laud and praise:
and speake of all thy wondrous works, and them declare alwaies
2 I will be glad and much reioyce in thee O God most high:
and make my songs extoll thy Name aboue the starry skye,
3 For that my foes are driuen backe, and turned vnto flight:
they fall downe flat and are destroyd by thy great force and might.
4 Thou hast reuenged all my wrong, my griefe and all my grudge:
thou dost with iustice heare my cause most like a righteous Judge.
5 Thou dost rebuke the heathen folke, and wicked so confound:
that afterward the memory of them cannot be found.
6 My foes thou hast made good dispatch, and all their townes destroyd:
thou hast their fame with them defac'd through all the world so wide.
7 Know thou that he which is aboue for euermore shall raigne:
and in the seate of equity, true iudgement will maintaine.
8 With iustice he will keepe and guide the world and euery wight:
and so will yeeld wit h equity, to euery man his right.
9 He is protector of the poore, what time they be opprest:
he is in all aduersity, their refuge and their rest.
10 All they that know thy holy name, therefore shall trust in thee:
for thou forsakest not their sute, in their necessitie.
11 Sing Psalmes therefore vnto the Lord, that dwels in Sion hill,
publishe among all nations his noble acts and will.
12 For he is mindfull of the bloud of those that be opprest:
forgetting not th' afflicted heart, that seekes to him for rest.

The second part.

- 13 Haue mercy Lord on me poore wretch, whose enemies still remaine:
which from the gates of hell was wont to raise me vp againe:
14 In Syon that I may set forth thy praise with heart and voice:
and that in thy saluation Lord, my soule might still reioyce.
15 The heathen sicke fast in the pit, that they themselues preparede:
and in the net that they did set, their owne feet fast are snar'd.

- 16 God shewes his iudgements, which were good for euery man to marke:
when as yee see the wicked man lye trapt in his owne warke.
- 17 The wicked and the sinfull men go downe to hell for euer:
and all the people of the world that will not God remember.
- 18 But sure the Lord will not forget the poore mans grieve and paine:
the patient people neuer looke for helpe of God in vaine.
- 19 O Lord arise, least men preuaile, that be of worldly might:
and let the heathen folke receiue their iudgement in thy sight.
- 20 Lord strike such terror, feare, and dread into the hearts of them,
that they may know assuredly, they be but mortall men.

Vt quid Domine? Psal. x. T. S.

He complaineth of the fraud, rapine, tyranny, and all kinds of wrong which worldly men vse, assigning the cause thereof, which was, that wicked men being as it were drunken with worldly prosperity and therefore setting apart all feare and reuerence toward God, think they may doe all things without controlling: therefore he calleth vpon God to send some remedy against those desparate euils. And at length comforteth himselfe with hope of deliuerance.

Sing this as the 3. Psalme.

What is the cause that thou O Lord, art now so farre from thine:
and keepest close thy countenance from vs this troublous time?

- 2 The poore doe perish by the proud, and wicked mens desire:
let them be taken in the craft, that they themselues conspire.
- 3 For in the lust of his owne heart, the vngodly doth delight:
so doth the wicked praise himselfe, and doth the Lord despight.
- 4 He is so proud, that right and wrong he setteth all apart:
nay, nay, there is no God saith he, for thus he thinks in heart.
- 5 Because his waies doe prosper still, he doth thy lawes neglect:
and with a blast doth puffe against such as would him correct.
- 6 Tush, tush, saith he, I haue no dread, least mine estate should change:
and why, for all aduersity to him is very strange.
- 7 His mouth is full of cursednesse, of fraud, deceit and guile:
vnder his tongne doth mischief sit, and trauaile all the while.
- 8 He lyeth hid in waies and holes, to slay the innocent:
against the poore that passe him by, his cruell eyes are bent.
- 9 And like a Lyon priuile lyes lurking in his den:
if he may snare them in his net, to spoile poore simple men.
- 10 And for the nonce full craftily, he croucheth downe I say:
- 11 So are great heapes of poore men made, by his strong power his prey.
- 12 Tush, God forgetteth this saith he, therefore may I be bold:
his countenance is cast aside, he doth it not behold.
- 13 Arise O Lord, O God, in whom the poore mans hope doth rest:
lift vp thy hand, forget not Lord, the poore that be opprest.
- 14 What blasphemie is this to thee, Lord dost thou not abhorre it:
to heare the wicked in their hearts, say tush, thou car'st not for it?
- 15 But thou seest all this wickednesse, and well dost vnderstand:
- 16 That friendlesse and poore fatherlesse, are left into thy hand.

- 17 Of wicked and malicious men, then breake the power for ever:
that they with their iniquity, may perish altogether.
- 18 The Lord shall raigne for evermore, as King and God alone:
and he will chase the heathen folke out of the land each one.
- 19 Thou Hear'st O Lord the poore mans plaint, their prayers & request:
their hearts thou wilt confirme untill thine eares to heare be prest.
- 20 To iudge the poore and fatherlesse, and helpe them to their right:
that they may be no more opprest, with them of worldly might.

In Domino confido. Psal. xj. T. S.

This Psalm containeth two parts. In the first, David sheweth how hard assaults of temptations he sustained, and how great anguish of mind hee was in when Saul did persecute him. Then next hee reioycest that God sent him succour in his necessity, declaring his iustice as well in governing the good and the wicked men, as the whole world.

Sing this as the 3. Psalme.

- I** Trust in God, how dare you then, say thus my soule untill,
flie hence as fast as any fowle, and hide you in your hill?
- 2 Behold the wicked bend their bowes, and make their arrowes prest,
to shoot in secret, and to hurt the sound and harmelesse best.
- 3 Of worldly hope all staies were shrunke, and clearly brought to nought:
alas the iust and righteous man, what euill hath he wrought?
- 4 But he that in his Temple is, most holy and most hye:
and in the heauens hath his seat of royall Maiessty.

- The poore and simple mans estate considereth in his mind:
and searcheth out full narrowly the manners of mankind.
- 5 And with a cheerefull countenance the righteous man will vse:
but in his heart he doth abhoze all such as mischiefe muse:
- 6 And on the sinners casteth snares, as thicke as any raine:
fire and brimstone, and whirlwinds thicke, appointed for their paine.
- 7 We see then how a righteous God doth righteousness embrace:
and to the iust and vpright men, shewes forth his pleasant face.

Saluum me fac. Psal. xij. T. S.

The Prophet learning the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his childzen. Then comfortyng himselfe and others with the assurance of Gods helpe, hee commendeth the constant verity that God obserueth in keeping his promise, concluding that when all orders are most corrupted, then God will deliuer his.

Sing this as the 3. Psalme.

- H**elp Lord for good and godly men, doe perish and decay:
and faith and truth from worldly men, is parted cleane away.
- 2 Who so doth with his neighbour talke, his talke is all but vaine:
for euery man bethinketh how to flatter, lye, and faine,
- 3 But flattering and deceitfull lips, and tongues that be so stout,
to speake proud words, & make great brags, the Lord wone cutt the out
- 4 For they say still we will preuaile, our tongues shall vs extoll:
our tongues are ours, we ought to speake, what Lord shall vs controll?
- 5 But

- 5 But for the great complaint and cry of poore and men opprest:
arise will I now saith the Lord, and them restore to rest.
6 Gods word is like to Silver pure, that from the earth is tride:
and hath no lesse then Seauen times in fire beene purifide.
7 Now since thy promise is to helpe, Lord keepe thy promise then:
and saue vs now and euermore from this ill kind of men.
8 For now this wicked world is full of mischiefes manifold:
when vanity with worldly men, so highly is extold.

Vsquequo Domine. Psal. xiiij. T. S.

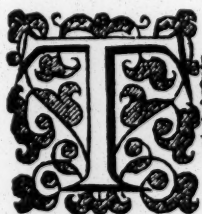
Dauid as it were ouercome with sundry and new afflictions, flyeth to God, as his onely refuge, and so at length being encouraged through Gods promises, he conceiuech most sure confidence against the extreme horrors of death.

Sing this as the 3. Psalme.

- H**ow long wilt thou forget me Lord, shall I neuer be remembred?
how long wilt thou thy visage hide, as though thou wert offended?
2 In heart and mind how long shall I with care tormented be?
how long eke shall my deadly foes thus triumph ouer me?
3 Behold me now my Lord my God, and heare me so opprest:
lighten mine eyes least that I sleepe, as one by death possesst.
4 Least thus my enemy say to me, behold I doe preuaile:
least they also that hate my soule, reioyce to see me quaille.
5 But from thy mercies and goodnesse, my hope shall neuer start:
in thy reliefe and sauing health, right glad shall be my heart.
6 I will giue thanks vnto the Lord, and praises to him sing:
because he hath heard my request, and granted my wishing.

Dixit insipiens, Psal. xiiij. T. S.

He describeth the peruerse nature of men, which where so growne to licentiousnes, that God was brought to bitter contempt, for the which thing although he was greatly grieved, yet being perswaded that God would send some present remedy, he comforteth himselfe and others.



Here is no God as foolish men affirme in their mad mood:

their drifts are all corrupt and vaine, not one of them doth good. The

Lord beheld from heauen hie, the whole race of mankind, and saw not

one that sought indeed, the liuing God to find.

- 3 They went all wide and were corrupt, and truely there was none that in the world did any good. I say there was not one.
- 4 Is all their iudgement so far lost, that all worke mischiefe still: eating my people euen as bread, not one to seeke Gods will.
- 5 When they thus rage, then sodainly great feare on them shall fall: for God doth loue the righteous men, and will maintaine them all.
- 6 He mocke the doings of the poore, to their reproach and shame: because they put their trust in God, and call vpon his Name.
- 7 But who shall giue thy people health, and when wilt thou fulfill the promise made to Israell from out of Sion hill?
- 8 Euen when thou shalt restore againe such as were captiues lad: then Iacob shall therein reioyce, and Israel shall be glad.

Domine quis habitabit. Psal. xv. T. S.

This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore hee placed his temple among them, which was to the intent, that they liuing vprightly and Godly, might witnesse that they were his speciall and holy people.

Sing this as the 3. Psalme.

- O** Lord within thy Tabernacle, who shall inhabite still?
or whom wilt thou receaue to dwell in thy most holy hill?
- 2 The man whose life is vncorrupt, whose works are iust and strait:
whose heart doth speake the very truth, whose tongue speakes no deceit,
- 3 Nor to his neighbour doth none ill in body, goods or name:
nor willingly doth moue false tales, which might impaire the same.
- 4 That in his heart regardeth not malicious wicked men:
but those that loue and feare the Lord, he maketh much of them
- 5 His oath and all his promises that keepeth faithfully:
although he make his couenant so, that he doth loose thereby,
- 6 That putteth not to vsury his money and his coyne:
ne for to hurt the innocent doth bribe, or else purloine.
- 7 Who so doth all things as you see, that heere is to be done,
shall neuer perish in this world, nor in the world to come.

Conserua me Domine. Psal. xvj. T. S.

Dauid prayeth to God for succour, not for his works, but for his faiths sake, protesting that he hateth all Idolatry, taking God onely for his comfort and felicity, who suffereth his to lacke nothing.

Sing this as the 14. Psalme.

- L**ord keepe me for I trust in thee, and doe confesse indeed.
thou art my God, and of my good, O Lord thou hast no need.
- 2 I giue my goods vnto thy Saints, that in the world do dwell,
and namely to the faithfull flocke, in vertue that excell,
- 3 They shall heape sorrowes on their heads, which run as they were mad
to offer to the Idoll Gods, alas it is too bad.
- 4 As for the bloudy sacrifice and offerings of that sort:
I will not touch, nor yet thereof my lips shall make report.

- 5 For why, the Lord the portion is of mine inheritance:
and thou art he that dost maintaine, my rent, my lot, my chance.
- 6 The place wherein my lot did fall, in beauty did excell:
mine heritage assignde to me, doth please me wondrous well.
- 7 I thanke the Lord that caused me to vnderstand the right:
for by his meanes my secret thoughts, doe teach me euery night.
- 8 I set the Lord still in my sight, and trust him ouer all:
for he doth stand on my right hand, therefore I shall not fall.
- 9 Wherefore my heart and tongue also, doe both reioyce together:
my flesh and body rest in hope, when I this thing consider.
- 10 Thou wilt not leaue my soule in graue, for Lord thou louest me:
nor yet wilt giue thy holy one corruption for to see.
- 11 But wilt teach me the way to life: for all treasures and store
of perfect ioy are in thy sight, and power for euermore.

Exaudi Domine iustitiam. Psal. xvij. T. S.

Here he complaineth vnto God of the cruell pride and arrogancy of Saul, and the rest of his enemies who thus raged without any cause giuen of his part. Therefore hee desireth God to reuenge his innocency, and deliuer him. This Psalme ought diligently to be marked of such as receiue euill for well doing.

Sing this as the 14. Psalme.

- O** Lord giue eare to my iust cause, attend when I complaine:
and heare the prayer that I put forth with lips that doe not faile.
- 2 And let the iudgements of my cause proceed alwaies from thee:
and let thine eyes behold and cleare this my simplicitie.
 - 3 Thou hast well tride me in the night, and yet couldst nothing finde:
that I haue spoken with my tongue, that was not in my mind.
 - 4 As for the workes of wicked men, and pathes peruerse and ill:
for loue of thy most holy word, I haue refrained still.
 - 5 Then in the pathes that be most sure, Lord stay me and prelerue:
that from the way wherein I walke my steps may neuer swerue.
 - 6 For I do call to thee O Lord, surely thou wilt me aide:
then heare my prayer, and waigh right well the words that I haue said
 - 7 O thou the Sauour of all them that put their trust in thee:
Declare thy strength on them that spurne against thy maiestie.
 - 8 O keepe me Lord, as thou wouldst keepe the apple of thine eye:
and vnder couert of thy wings defend me secretly.

The second part.

- 9 From wicked men that trouble me, and daily me annoy:
and from my foes that goe about my soule for to destroy.
- 10 Which wallow in their worldly wealth, so full and eke so fat:
that in their pride they doe not spare to speake they care not what.
- 11 They lye in wait where I should passe, with craft me to confound:
and musing mischief in their minds, to cast me to the ground.
- 12 Much like a Lyon greedily, that would his prey embrace:
or lurking like a Lyons whelp within some secret place.

- 13 Up Lord with hast preuent my foe, and cast him at thy feet:
saue thou my soule from the ill man, and with the sword him smite.
- 14 Deliuer me Lord by thy power, out of these Tyrants hands:
which now so long time raigned haue, and kept vs in their bands.
- 15 I meane from worldly men to whom all worldly goods are rise:
that haue no hope nor part of ioy, but in this present life.
Thou of thy store their bellies fild with pleasures to their mind:
their children haue enough, and leaue to theirs the rest behind.
- 16 But I shall with pure conscience behold thy gracious face:
so when I wake I shall be full with thine Image and grace.

Diligam te Domine. Psal. xviii. T. S.

This Psalme is the first beginning of Dauids saluation and thanksgiuing, at the entring into his kingdome, wherein he extollet and praiseth most highly the maruailous mercies and graces of God, who hath both preferred and defended him: he setteth forth the Image of Christs kingdome, painted in his kingdome that the faithfull may be assured, that Christ shall alwaies Conquer and overcome by the vnspeakable power of his father, though all the whole world should say there against.



God my strength and fortitude, of force I must loue thee,



thou art my castle and defence in my necessity. My God, my rocke in



whom I trust, the worker of my wealth, my refuge, buckler, and my



shield: the horne of all my health.

- 3 When I sing laud vnto the Lord most worthy to be serued:
then from my foes I am right sure that I shall be preserved.
- 4 The pangs of death did compasse me, and bound me euery where:
the flowing waues of wickednesse, did put me in great feare.
- 5 The flie and subtle snares of hell were round about me set:
and for my death there was preparde a deadly trapping net.
- 6 I thus beset with paine and grieve, did pray to God for grace:
and he forthwith did heare my plaint out of his holy place.
- 7 Such is his power that in his wrath he made the earth to quake:
yea, the foundation of the mount of Basan for to shake.
- 8 And from his nostrils came a smoake, when kindled was his ire:
and from his mouth came kindled coales of hote consuming fire.
- 9 The Lord descended from aboue, and bowde the heauens hie:
and vnderneath his feet he cast the darkenesse of the skie.

10 On Cherubs and on Cherubins full royally he rode:
and on the wings of all the winds came flying all abroad,

The second part.

11 And like a den most darke he made his hid and secret place:
with water blacke and azzie clouds, enuironed he was,

12 But when the presence of his face in brightnesse shall appeare:
then clouds consume, and in their stead come haile and coales of fire,

13 The fiery darts and thunderbolts, disperse them heere and there:
and with his often lightnings he puts them in great feare,

14 Lord at thy wrath and threatnings, and at thy chiding cheare,
the springs and the foundations of all the world appeare,

15 And from aboue the Lord sent downe, to fetch me from below:
and pluckt me out of waters great, that would me ouerflow,

16 And me deliuered from my foes, that would haue made me thrall:
yea, from such foes as were too strong for me to deale withall,

17 They did preuent me to oppresse, in time of my great grieve:
but yet the Lord was my defence, my succour and reliefe,

18 He brought me forth in open place, whereas I might be free:
and kept me safe because he had a fauour vnto me,

19 And as I was an innocent, so did he me regard,
and to the cleannesse of my hands, he gaue me my rewarde,

20 For that I walked in his wayes, and in his pathes haue trod:
and haue not wauered wickedly against my Lord my God,

The third part.

21 But euermore I haue respect to his law and decree:
his statutes and commaundements I cast not out from me,

22 But pure and cleane, and vncorrupt, appear'd before his face:
and did refraine from wickednesse, and sin in any case,

23 The Lord therefore will me rewarde, as I haue done aright:
and to the cleannesse of my hands, appearing in his sight,

24 For Lord with him that holy is, wilt thou be holy too:
and with the good and vertuous men, right vertuously wilt doe,

25 And to the louing and elect, thy loue thou wilt reserue:
and thou wilt vse the wicked men, as wicked men deserue,

26 For thou dost saue the simple folke in trouble when they lye:
and dost bring downe the countenance of them that looke full hie,

27 The Lord will light my candle so, that it shall shine full bright:
the Lord my God will make also my darknesse to be light,

28 For by thy helpe an host of men, discomfit Lord I shall:
by thee I scale and ouer-leape, the strength of any wall,

29 Unspotted are the waies of God, his word is purely true:
he is a sure defence to such as in his faith abide,

- 30 For who is God except the Lord? for other there is none:
or else who is omnipotent, saving our God alone?

The fourth part.

- 31 The God that girdeth me with strength, is he that I doe meane:
that all the waies wherein I walke doth evermore keepe cleane.
- 32 That made my feet like to the Harts, in swiftnesse of my pace:
and for my suerty brought me forth into an open place.
- 33 He did in order put my hands, to battell and to fight:
to breake in sunder bars of brasle he gaue mine armes the might.
- 34 Thou teachest me thy saving health, thy right hand is my tower:
thy loue and familiarity doth still increase my power.
- 35 And vnder me thou makest plaine the way where I should walke:
so that my feet shall neuer slip, nor stumble at a balke.
- 36 And fiercely I pursue and take my foes that me annoyde:
and from the field doe not returne, till they be all destroyd.
- 37 So I suppress and wound my foes, that they can rise no more:
for at my foot they fall doونه flat, I strike them all so sore.
- 38 For thou dost gird me with thy strength, to warre in such a wise:
that they be all scattred abroad, that by against me rise.
- 39 Lord, thou hast put into my hands my mortall enemies yoke:
and all my foes thou dost diuide in sunder with thy stroke.
- 40 They cald for helpe, but none gaue eare to helpe them with reliefe:
yea, to the Lord they cald for helpe, yet heard he not their grieve.
- The fift part.
- 41 And still like dust before the wind, I driue them vnder feet:
and sweepe them out like filth or clay, that stinketh in the street.
- 42 Thou keep'st me from seditious folke, that still in strife be led:
and thou dost of the heathen folke appoint me to be head.
- 43 A people strange to me vnknowne, and yet they shall me serue:
and at the first obey my word, whereas mine owne will swerue.
- 44 I shall be irksome to my owne, they will not see my light:
but wander wide out of their waies, and hide them out of sight.
- 45 But blessed be the liuing Lord, most worthy of all praise:
that is my rocke and saving health, praised be he alwaies.
- 46 For God it is that gaue me power, reuenged for to be:
and with his holy word subdude the people vnto me.
- 47 And from my foe deliuered me, and set me higher then those,
that cruell and vngodly were, and by against me rose.
- 48 And for this cause, O Lord my God, to thee giue thanks I shall:
and sing out praises to thy name, among the Gentiles all.
- 49 Thou gauest great prosperity vnto the King I say:
to Dauid thine annoynted King, and to his seed for aye.

Coeli enarrant. Psal. xix. T. S.

hes moueth the faithfull to glorifie God by the workmanship, proportion and ornaments of the heauens:
and by the Law, wherein God is reuealed familiarly to his chosen people.

Sing this as the 14. Psalme.

- T**he Heauens and the firmament, do wondrously declare
the glory of God omnipotent, his workes, and what they are.
- 2 The wondrous workes of God appeare, by euery dayes successe:
the nights likewise which their race runne, the selfe same thing expresse.
- 3 There is no language, tong, or speech where their sound is not heard:
in all the earth and coasts thereof, their knowledge is conferd.
- 4 In them the Lord made for the Sunne a place of great renoune:
who like a bride-greame ready trind, doth from his chamber come.
- 5 And as a valiant Champion, who for to get a prize,
with ioy doth hast to take in hand, some noble enterprize.
- 6 And all the skie from end to end, he compasseth about:
nothing can hide it from his heat, but he will find it out.
- 7 How perfect is the law of God, how is his couenant sure:
converting soules, and making wise the simple and obscure.
- 8 But are the Lords Commandements, and glads both heart and mind:
his precepts pure, and giueth light to eyes that be full blind.
- 9 The feare of God is excellent, and doth endure for euer:
the iudgements of the Lord are true, and righteous altogether,
- 10 And more to be imbrac'd alwaies then fined Gold I say:
the hony and the hony-combe are not so sweete as they,
- 11 By them thy seruant is forwarnde, to haue God in regard:
and in performance of the same, there shall be great reward.
- 12 But Lord what earthly man doth know the errors of his life:
then cleanse my soule from secret sinnes, which are in me most rife.
- 13 And keepe me that presumptuous sinnes preuaile not ouer me:
and then shall I be innocent, and great offences flye.
- 14 Accept my mouth and eke my heart, my words and thoughts each one:
for my redeemer and my strength, O Lord thou art alone.

Exaudiat te Dominus. Psal xx. T. S.

The people pray to God to heare their King, and receiue his sacrifice which he offered befoze he went to bat-
tell against the Ammonites, declaring that the heathen put their trust in horses, but they trust onely in
his Name. A herfoze they shall fall, but the King and his people shall stand.


Sing this as the 14. Psalme.

- I**n trouble and aduersitie, the Lord God heare thee still:
the Maiestie of Jacobs God defend thee from all ill.
- 2 And send thee from his holy place his helpe at euery need:
and so in Syon stablish thee, and make thee strong indeed.
- 3 Remembring well the sacrifice, that now to him is done:
and so receiue right thankfully thy burnt offrings each one,

- 4 According to thy hearts desire, the Lord grant vnto thee:
and all thy counsell and deuise full well perfozme may he.
- 5 We shall reioyce when thou vs sauest, and our banners display
vnto the Lord, which thy requests fulfilled hath alway.
- 6 The Lord will his annoynted saue, I know well by his grace:
and send him health by his right hand, out of his holy place.
- 7 In Chariots some put confidence, and some in horses trust:
but we remember God our Lord, that keepeth promise iust.
- 8 They fall downe flat, but we doe rise and stand vp stedfastly:
now saue and helpe vs Lord and King, on thee when we do cry.

Domine in virtute. Psal. xxj. T. S.

Dauid in the person of the people praiseth God for the victoꝝy giuen him against the Sirians and Ammonites. 1. Sam. 12. wherein he was crowneꝝd with the crowne of the King of Ammon. 2. Sam. 12. and endued with the manifold blessings of God.



D Lord how ioyfull is the King in thy strength and thy power:
how vehemently doth he reioyce in thee his Sauour: For thou hast
giuen vnto him his Godly hearts desire : to him nothing hast thou
denide, of that he did require.

- Thou didst preuent him with thy gifts, and blessings manifold:
and thou hast set vpon his head, a crowne of perfect gold.
- 4 And when he asked life of thee, thereof thou mad'st him sure:
to haue long life, yea such a life as euer shall endure.
- 5 Great is his gloꝝy by thy helpe, thy benefit and ayde:
great worſhip and great honour both, thou hast vpon him layd.
- 6 Thou wilt giue him felicity that neuer shall decay:
and with thy cheerfull countenance, wilt comfort him alway.
- 7 For why, the King doth strongly trust, in God for to preuaile:
therefoꝝe his goodnesse and his grace, will not that he shall quaille.
- 8 But let thine enemies feelee thy foꝝce, and those that thee withstand:
and out thy foes, and let them feelee the power of thy right hand.

- 9 And like an Ouen burne them Lord in fiery flame and fume:
thine anger shall Destroy them all, and fire shall them consume.
- 10 And thou wilt root out of the earth their fruit that should encrease:
and from the number of the folke, their seed shall end and cease.
- 11 For why, much mischief did they muse against thy holy name:
yet did they faile and had no power for to perforce the same.
- 12 But as a marke thou shall them set in a most open place:
and charge thy bowstrings readily against thine enemies face.
- 13 Be thou exalted Lord therefore, in thy strength every houre:
so shall we sing right solemnely, praising thy might and power.

Deus, Deus meus. Psal. xxij. T. S.

David complaineth himselfe to be brought into such extremities, that he is like a desperate man, & past all hope, after declareth wherof he recouereth himselfe from the bottomles pit of temptations. And vnder his owne person hee setteth forth the figure of Christ, whom he did foresee in the spirit of prophesie. So this Psalm after two sorts both declare that prophesie of Esay. He was taken forth of prison & iudgement.

Sing this as the 21. Psalme.

- O** God my God, wherefore dost thou forsake me vtterly:
and helpest not when I do make my great complaint and cry?
- 2 To thee my God euen all day long I doe both cry and call:
I cease not all the night, and yet thou hearest not at all.
 - 3 Euen thou that in thy Sanctuary, and holy place dost dwell:
thou art the comfort and the ioy, and glorie of Israell.
 - 4 And he in whom our fathers all had all their hope for ever:
and when they put their trust in thee, so dost thou them deliuer.
 - 5 They were deliuered euer when they called on thy Name:
and for the faith they had in thee, they were not put to shame.
 - 6 But I am now become a woorme more like then any man:
an out-cast whom the people scorne, with all the spight they can.
 - 7 And me despise, as they behold me walking on the way:
they grin, they mow, they nod their heads, and on this wise they say:
 - 8 This man did glory in the Lord, his fauour and his loue,
let him redeeme and helpe him now, his power if he will proue.
 - 9 But Lord out of my mothers wombe I came at thy request:
thou didst preserue me still in hope, while I did sucke her brest.
 - 10 I was committed from my birth, with thee to haue abode:
since I was in my mothers wombe thou hast bene aye my God.

The second parr.

- 11 Then Lord depart not now from me, in this my present griefe:
since I haue none to be my helpe, my succour and reliefe.
- 12 So many buls do compasse me, that be full strong of head:
yea, buls so fat as though they had in Basan field been fed.
- 13 They gape vpon me greedily, as though they would me slay:
much like a Lyon roaring out, and ramping for his prey.

- 14 But I drop downe like water shed, my ioynts in sunder breake:
my heart doth in my body melt, like waxe against the heate.
- 15 And like a potsherd dries my strength, my tongue it cleaueth fast
vnto my iawes, and I am brought to dust of death at last.
- 16 And many dogs do compasse me, and wicked counsell eke
conspire against me cursedly, they pierce my hands and feet.
- 17 I was tormented so that I might all my bones haue told:
yet still vpon me thy doe looke, and still they me behold.
- 18 My garments they diuided eke in parts among them all:
and for my coat they did cast lots, to whom it might befall.
- 19 Therefore I pray thee be not farre from me in this great need:
but rather sith thou art my strength, to helpe me Lord make speed.
- 20 And from the sword Lord saue my soule by thy might and thy power:
and keepe my soule thy Darling Deare, from dogs that would deuour.
- 21 And from the Lyons mouth that would me all in sunder shiuer:
and from the hornes of Unicornes, Lord safely me deliuer.
- 22 And I shall to my brethren all thy Maiestie recorde:
and in thy Church shall praise the name of thee the liuing Lord.
- The third part.
- 23 All ye that feare him praise the Lord, thou Jacob honour him:
and all ye seed of Israell, with reuerence worship him.
- 24 For he despiseth not the pooze, he turneth not away
his countenance when they doe call, but granteth to their cry.
- 25 Among the folke that feare the Lord, I will therefore proclaime
thy praise and eke thy promise made, for setting forth thy name.
- 26 The pooze shall eate and be suffic'd, and those that doe their deuor
to know the Lord, shall praise his name, their hearts shall liue for euer.
- 27 All coasts of earth shall praise the Lord, and turne to him for grace:
the heathen folke shall worship him before his blessed face.
- 28 The kingdome of the heathen folke, the Lord shall haue therefore:
and he shall be their gouernour, and king for euermore.
- 29 The rich man of his godly gifts shall feed and tast also:
and in his presence worship him, and bow their knees full low.
- 30 And all that shall goe downe to dust, of life by him must tast:
my seed shall serue and praise his name, while any world shall last.
- 31 My seed shall plainly shew to them, that shall be borne heereafter:
his iustice and his righteousnesse, and all his works of wonder.

Dominus regit me. Psal. xxiiij. VV. VV.

Because the Prophet had proued the great mercies of God at diuers times, and in sundry manners, he gathereth a certaine assurance, fully perswading himselfe, that God will continue the very same goodness towards him for euer

Sing this as the 21. Psalme.

The Lord is onely my support, and he that doth me feed:
how can I then lacke any thing, whereof I stand in need?

- 2 He doth me fold in coates most safe, the tender grasse fast by,
and after driues me to the streames which run most pleasantly.
- 3 And when I feele my selfe neere lost, then doth he me home take,
conducting me in his right pathes, euen for his owne names sake.
- 4 And though I were euen at deaths doze, yet would I feare none ill:
for with thy rod and shepherds crooke I am comforted still.
- 5 Thou hast my table richly deckt, in despight of my foe:
thou hast my head with balme refresht, my cup doth ouerflow.
- 6 And finally while breath doth last, thy grace doth me defend:
and in the house of God will I my life for ever spend.

Another by *Thomas Sternhold.*

- M**y shepherd is the liuing Lord, nothing therefore I need:
in pastures faire, with waters calme, he set me for to feed.
- 2 He did conuert and glad my soule, and brought my mind in frame:
to walke in pathes of righteousnesse, for his most holy Name.
 - 3 Pea though I walke in vale of death, yet will I feare none ill:
thy rod, thy staffe doth comfort me, and thou art with me still.
 - 4 And in the presence of my foes, my table thou shalt spread:
thou shalt (O Lord) fill full my cup, and eke annoynt my head.
 - 5 Through all my life thy fauour is so frankly shewed to me,
that in thy house for euermore, my dwelling place shall be.

Domini est terra. Psal. xxiiij. I. H.

Because the grace of God was then to be uttered in the Temple, more glorious then before it had bene in the Tabernacle, David giueth it a most glorious title, & with exclamation setteth forth the honour thereof, stirring vs to the considering of the eternall mansion prepared for vs in the heauens, whereof this was a shadow and figure.

Sing this as the 21. Psalme.

- T**he earth is all the Lords, with all her store and furniture:
yea, his is all the world, and all that therein doe endure.
- 2 For he hath fastly founded it, aboue the sea to stand:
and laid alow the liquid flouds, to flow beneath the land.
 - 3 For who is he (O Lord) that shall ascend into thy hill:
or passe into thy holy place, there to continue still?
 - 4 Whose hands are harmelesse, and whose heart no spot there doth defile:
his soule not tet on vanitie, who hath not swozne to guile.
 - 5 Him that is such a one the Lord shall place in blissefull plight:
and God his God and Saviour, shall yeeld to him his right.
 - 6 This is the brood of trauellers, in seeking of his grace:
as Jacob did the Israelites in that time of his race.
 - 7 Pee Princes open your gates, stand open the everlasting gate:
for there shall enter in thereby, the King of glorious state.

8 What is the King of glorious state: the strong and mighty Lord:
the mighty Lord in battailes stout, and triall of the sword.

9 He Princes open your gates, stand open the euerlasting gate:
for there shall enter in thereby, the King of glorious state.

10 What is the King of glorious state: the Lord of hosts he is:
the Kingdome and the royaltie, of glorious state is his.

Ad te Domine leuau. Psal. xxv. T. S.

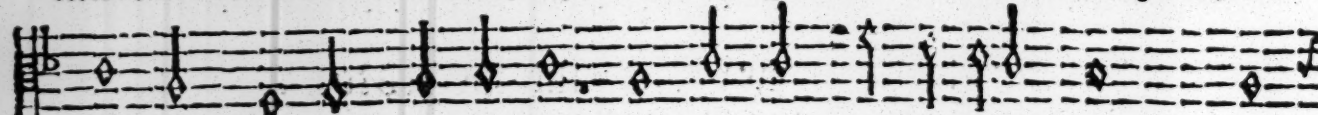
The Prophet touched with the consideration of his sinnes, and also grieved with the cruell malice of his enemies: prayeth to God most feruently to haue his sinnes forgiven, especially such as he had committed in his youth. He beginneth every verse according to the Hebrew Letters, two or three excepted.



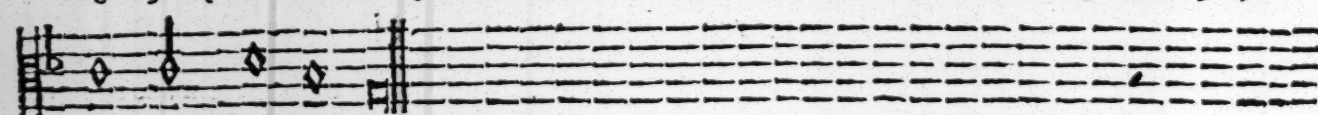
Lift mine heart to thee, my God and guide most iust: Now



suffer me to take no shame, for in thee do I trust. 2. Let not my foes re-



ioyce, nor make a scozne of me: And let them not be ouerthrowne, that



put their trust in thee.

3 But shame shall them befall, which harme them wrongfully:
therefore thy pathes and thy right waies, vnto me Lord descrie.

4 Direct me in thy truth, and teach me I thee pray:
thou art my God and saviour, on thee I wait alway.

5 Thy mercies manifold, I pray thee Lord remember,
and eke thy pittie plentiful, for they haue beene for euer.

6 Remember not the faults, and frailtie of my youth:
remember not how ignorant, I haue beene of thy truth.

7 Now after my deserts, let me thy mercy find:
but of thine owne benignitie, Lord haue me in thy mind.

8 His mercy is full sweete, his truth a perfect guide:
therefore the Lord will sinners teach, and such as goe aside.

9 The humble he will teach, his precepts for to keepe:
he will direct in all his waies, the lowly and the meeke.

- 10 For all the waies of God are truth and mercy both:
to them that keepe his testament, the witnesse of his troth.

The second part.

- 11 Now for thy holy Name, O Lord I thee intreat:
to grant me pardon for my sinne, for it is wondrous great.
12 Who so doth feare the Lord, the Lord doth him direct,
to lead his life in such a way as he doth best accept.
13 His soule shall euermore in goodnesse dwell and stand,
his seed and his posteritie inherite shall the land.
14 All those that feare the Lord, know his secret entent:
and vnto them he doth declare, his will and Testament.
15 Mine eyes and eke mine heatt to him I will aduance,
that pluckt my feet out of the snare of sinne and ignorance.
16 With mercy me behold, to thee I make my mone:
for I am poore and desolate, and comfortlesse alone.
17 The troubles of my heart are multiplie d indeed:
bring me out of this misery, necessity and need.
18 Behold my pouerty, mine anguish and my paine:
remit my sinne and mine offence, and make me cleane againe.
19 O Lord, behold my foes, how they doe still increase:
pursuing me with deadly hate, that faine would liue in peace.
20 Reserve and keepe my soule, and eke deliuer me:
and let me not be ouerthrowne, because I trust in thee.
21 Let my simple purenesse, me from mine enemies bend:
because I looke as one of thine, that thou shouldst me defend.
22 Deliuer Lord thy folke, and send them some reliefe:
I meane thy chosen Israell, from all their paine and grieve.

Iudica me Domine. Psal. xxvj. T. S.

Dauid iniuriously oppressed, and helpelesse, yet assured of his integrity to Saul, calleth God to defend him causelesly afflicted. Then hee desireth to bee in the company of the faithfull, in the congregation of God, when hee was banished by Saul, promising godly life, open praises, thanksgiuing and sacrifice for his deliuerance.

Sing this as the 14. Psalme.

- L**ord be my Judge, and thou shalt see, my pathes are right and plaine:
I trust in God, and hope that he will strength me to remaine.
2 Prone me my God I thee desire, my waies to search and try:
as men doe prone their gold with fire, my reynes and heart espie.
3 Thy goodnesse laid before my face, I durst behold alwaies:
for of thy truth I tread the trace, and will doe all my daies.
4 I doe not lust to haunt or vse with men whose deeds are vaine:
to come in house I doe refuse with the deceitfull traine.

- 5 I much abhorre the wicked sort, their deeds I doe despise:
I doe not once to them resort that hurtfull things devise.
- 6 My hands I wash, and doe proceed in works to walke vp right:
then to thine Altar I make speed, to offer there in sight.
- 7 That I may speake and preach the praise, that doth belong to thee:
and so declare how wondrous waies, thou hast been good to mee.
- 8 O Lord thy house I loue most deare, to me it doth excell:
I haue delight, and would be neare, wheras thy grace doth dwell.
- 9 O shut not vp my soule with them, in sinne that take their fill:
nor yet my life among those men, that seeke much bloud to spill.
- 10 Whose hands are heapt with craft and guile, their life thereof is full:
and their right hand with wench and wile, for bribes doth plucke & pul.
- 11 But I in righteousness entend my time and daies to serue:
haue mercy Lord and me defend, so that I doe not sweue.
- 12 My foot is staid for all assaies, it standeth well and right:
wherefore to God I will giue praise in all the peoples sight.

Dominus illuminatio. Psal. xxvij. T. S.

David deliuered from great perils, giueth thanks : wherein we see his constant faith gainst the assaults of all his enemies, and the end why he desireth to liue and to be deliuered. Thus he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 21. Psalme.

- T**he Lord is both my helpe and light, shall men make me dismayd:
sith God doth giue me strength and might, why should I be afraid?
- 2 While that my foes with all their strength begin with me to braule,
and thinke to eate me vp at length, themselves haue caught the fall.
- 3 Though they in campe against me lye, my heart is not afraid:
in battaile pight if they will try, I trust in God for aid.
- 4 One thing of God I doe require, that he would not deny:
for which I pray and will desire, till he to me apply.
- 5 That I within his holy place my life throughout may dwell:
to see the beauty of his face, and view his Temple well.
- 6 In time of dread he shall me hide within his place most pure:
and keepe me secret by his side, as on a rocke most sure.
- 7 At length I know the Lords good grace shall make me strong & stout:
my foes to foyle and cleane deface, that compasse me about.
- 8 Therefore within his house will I giue sacrifice and praise:
with Psalmes and songs I will apply to laud the Lord alwaies.

The second part.

- 9 Lord heare the voyce of my request, for which to thee I call:
haue mercy Lord on me opprest, and send me helpe withall.
- 10 My heart doth knowledge vnto thee, I sue to haue thy grace:
then seeke my face, saist thou to me, Lord I will seeke thy face.
- 11 In wrath turne not thy face away, nor suffer me to slide :

thou

- thou art my helpe still to this day, be still my God and guide.
- 12 My parents both their sonne forsooke and cast me off at large:
and then the Lord himselte yet tooke of me the cure and charge.
- 13 Teach me O Lord the way to thee, and lead me on forth right:
for feare of such as watch for me, to trap me if they might.
- 14 Doe not betake me to the will of them that be my foes,
for they surmise against me still, false witnesse to depose.
- 15 My heart would faint, but that in me this hope is fixed fast:
the Lord Gods good grace shall it see, in life that aye shall last.
- 16 Trust still in God whose whole thou art, his will abide thou must:
and he shall ease and strength thy heart, if thou in him do trust.

Ad te Domine clamabo. Psal. xxviiij. T. S.

Being in great feare and pensiveness to see God dishonored by the wicked men, he desireth to be rid of them and cryeth for vengeance against them, and at length assured himselfe that God hath heard his prayer, to whose tuition he commendeth all the faithfull.

Sing this as the 21. Psalme.

- T**hou art O Lord my strength and stay, the succour which I craue:
neglect me not least I be like to them that goe to graue.
- 2 The voyce of thy suppliant heare, that vnto thee doth cry:
when I lift vp my hands vnto thy holy Arke most hie.
- 3 Repute me not among the sort of wicked and peruert,
that speake right faire vnto their friends, and thinke full ill in heart.
- 4 According to their handy worke, as they deserue indeed:
and after their inuentions, let them receiue their meed,
- 5 For they regard nothing Gods works, his lawe, ne yet his loze:
therefore he will them and their seed, destroy for euermore.
- 6 To render thanks vnto the Lord, how great a cause haue I,
my voice, my prayer, and my complaint, that heard so willingly?
- 7 He is my shield and fortitude, my buckler in distresse:
my hope, my helpe, my hearts reliefe, my song shall him confesse.
- 8 He is our strength and our defence, our enemies to resist:
the health and the saluation of his elect by Christ.
- 9 Thy people and thy heritage, Lord blesse, guide and preserue:
increase them Lord, and rule their hearts, that they may neuer swerue,

Afferte Domino. Psal. xxix. I. H.

An excellent Psalme, wherein the Prophet exhorteth the very Princes and Rulers of the World, which otherwise for the most part thinke there is no God, at the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And though thereby God threatneth sinners, yet he is alwayes mercifull to his, and moueth them thereby to praise his name.

Sing this as the 30 Psalme.

- G**ive to the Lord ye Potentates, ye Rulers of the world:
giue ye all praise, honour and strength vnto the liuing Lord.
- 2 Giue honour to his holy name, and honour him alone:
worship him in his Maiestie, within his holy throne.

- 3 His voyce doth rule the waters all, euen as himselfe doth please :
he doth prepare the thunder-claps, and gouernes all the seas.
- 4 The voyce of God is of great force, and wondrous excellent:
it is most mighty in effect, and most magnificent.
- 5 The voice of God doth rend and breake the Cedar trees so long:
the Cedar trees of Libanus, which are most hie and strong.
- 6 And makes them leape like as a Calfe, or else the Unicorne :
not only trees, but mountaines great, whereon the trees are borne.
- 7 His voice diuideth flames of fire, and shakes the wilderness :
- 8 It makes the Desert quake for feare, that called is Cadés.
- 9 It makes the Hinds for feare to calue, and makes the conert plaine :
then in his Temple euerie man his glory doth proclaime.
- 10 The Lord was set aboue the flouds, ruling the raging Sea :
so shall he raigne as Lord and King for euer and for aye.
- 11 The Lord will giue his people power in vertue to encrease:
the Lord will blesse his chosen folke with everlasting peace.

Exaltabore Domine. Psal. xxx. T. S.

When Dauid should haue dedicated his house to the Lord, he fell so extreame sicke, that he was without all hope of life, and therefore after recovery, he rendreth thanks to God, exhorting others to the like, and to learne by his example, that God is rather mercifull then seuer & rigorous towards his children, & also that the fall from prosperity is sodaine. This done, he returneth to prayer, promising to praise God for euer.



All laud and praise with heart and voice, O Lord, I giue to
thee : which didst not make my foes reioyce, but hast exalted me. O
Lord my God to thee I crye in all my paine and grieve, thou gav'st an

earr and didst prouide to ease me with reliefe.

- 3 Of thy good-will thou hast cald back my soule from hell to saue:
thou didst reuiue when strength did lacke, and kept me from the graue.
- 4 Sing praise ye Saints that proue and see the goodnesse of the Lord :
in memory of his Maiestie, reioyce with one accord.
- 5 For why, his anger but a space doth last, and slacke againe:
but in his fauour and his grace, alwaies doth life remaine.
- 6 Though gripes of griefe, and pangs full sore, shall lodge with vs al night
the Lord to ioy shall vs restore, before the day be light.

- 7 When I enioyd the world at will, thus would I boast and say,
tush I am sure to feele none ill, this wealth shall not decay.
- 8 For thou O Lord of thy good grace, hadst sent me strength and ayd:
but when thou turnd'st away thy face, my mind was sore dismayd.
- 9 Wherefore againe yet did I cry, to thee O Lord of might:
my God with plaints I did apply, and praid both day and night.
- 10 What gaine is in my bloud said I, if death destroy my daies?
doth dust declare thy Maiesty, or yet thy truth doth praise?
- 11 Wherefore my God some pittie take, O Lord I thee desire.
doe not this simple soule forsake, of helpe I thee require.
- 12 Then didst thou turne my griefe and woe, into a cheerefull voice:
the mourning weed thou tookst me fro, and mad'st me to reioyce.
- 13 Wherefore my soule vncessantly, shall sing vnto thy praise:
my Lord, my God, to thee will I giue laud and thanks alwaies.

In te Domine speraui. Psal. xxxj. I. H.

Dauid deliuered from some great danger in the desert of Maon, or elsewhere, first hee rehearseth what meditation hee had by the power of faith when death was before his eyes, his enemies being ready to take him: Then adioyneth the fauour of God alwaies to be ready to those that feare him. finally, hee exhorteth all the faithfull to trust in God and to loue him, because he preserveth and strengthneth them as they may see by his example.

Sing this as the 18. Psalme.

- O Lord I put my trust in thee, let nothing worke me shame:
as thou art iust deliuer me, and set me quite from blame.
- 2 Heare me O Lord and that anon, to helpe me make good speed:
be thou my rocke and house of stone, my fence in time of need.
- 3 For why, as stones thy strength is tride, thou art my fort and towver:
for thy names sake be thou my guide, and lead me in thy power.
- 4 Plucke forth my feet out of the snare, which they for me haue laid:
thou art my strength, and all my care, is for thy might and aid.
- 5 Into thy hands Lord I commit, my spirit which is thy due:
for why, thou hast redeemed it, O Lord my God most true.
- 6 I hate such folke as will not part, from things that be abhord:
when they on trifles set their heart, my trust is in the Lord.
- 7 For I will in thy mercy ioy, I see it doth excell:
thou seest when ought would me annoy, and knowest my soule full well.
- 8 Thou hast not left me in their hand, that would me overcharge:
but thou hast set me out of band, to walke abroad at large.

The second part.

- 9 Great griefe (O Lord) doth me assaile, some pittie on me take:
mine eyes war dim, my sight doth faile, my wombe for woe doth ake.
- 10 My life is worne for griefe and paine, my yeares in woe are past:
my strength is gone, and through disdaine, my bones corrup and wast.

11 Among

- 11 Among my foes I am a scozne, my friends are all dismayd :
my neighbours and my kinsmen bozne, to see me are afraid.
12 As men once dead are out of mind, so am I now forgot:
as small effect in me they find, as in a broken pot.
13 I heard the brags of all the rout, their threats my mind did fray:
how they conspirde and went about to take my life away.
14 But Lord I trust in thee for aid not to be ouer-trod:
for I confesse, and still haue said, thou art my Lord and God.
15 The length of all my life and age, O Lord is in thy hand:
defend me from the wrath and rage, of them that me withstand.
16 To me thy seruant Lord expresse, and shew thy ioyfull face:
and saue me Lord for thy goodnesse, thy mercy and thy grace.

The third part.

- 17 Lord let me not be put to blame, for that on thee I call:
but let the wicked beare their shame, and in the graue to fall.
18 O how great good hast thou in store, laid by full safe for them
that feare and trust in thee therefore, before the sonnes of men:
19 Thy presence shall them fence and guide from all proud brags & wrongs
within thy place thou shalt them hide from all the strife of tongues.
20 Thanks to the Lord, that hath declarde on me his grace so farre:
me to defend with watch and ward, as in a towne of warre,
21 Thus did I say both day and night, when I was sore opprest:
loe I was cleane cast out of sight, yet heardst thou my request.
22 See Saints loue ye the Lord I say, the faithfull he doth guide,
and to the proud he will repay according to their pride.
23 Be strong and God will stay your heart, behold and haue a lust:
for sure the Lord will take your part, sith ye on him doe trust.

Beati quorum remissa sunt. Psal. xxxij. T. S.

Dauid punished with grieuous sicknesse for his sinnes, counteth them happy to whom God doth not impute their transgressions, and after that hee had confessed his sinnes and obtained pardon, hee exhorteth the wicked men to liue gobly, and the good to reioyce.

Sing this as the 30. Psalme.

- T**he man is blest whose wickednesse, the Lord hath cleane remitted:
and he whose sinne and wretchednesse, is hid and also couered.
2 And blest is he to whom the Lord imputeth not his sinne:
which in his heart hath hid no guile, nor fraud is found therein.
3 For whilst that I kept close my sinne in silence and constraint:
my bones did weare and wast away, with dayly mone and plaint.
4 For night and day thy hand on me, so grieuous was and smart,
that all my bloud and humors moist to drinesse did conuert.
5 I did therefore confesse my fault, and all my sinnes discover:
then thou (O Lord) didst me forgiue, and all my sinnes passe ouer.
6 The humble man shall pray therefore, and seeke thee in due time:
so that the floods of waters great, shall haue no power on him,

- 7 When trouble and aduersitie doe compasse me about:
thou art my refuge and my ioy, and thou dost rid me out.
- 8 Come hither and I shall thee teach how thou shouldst walke aright:
and will thee guide as I my selfe haue learnd by pzoofe and sight.
- 9 Be not so rude and ignorant, as is the horse and mule:
whose mouth without a reine or bit, from harme thou canst not rule.
- 10 The wicked man shall manifold sorowes and griefes sustaine:
but vnto him that trusts in God his goodnesse shall remaine.
- 11 Be merry therefore in the Lord, ye iust lift vp your voice:
and ye of pure and perfect heart, be glad and eke reioyce.

Exultate in fili in Domino. Psal. xxxiiij. I. H.

He exhorteth good men to praise God, for that he hath not onely created all things, and by his prouidence governeth the same, but also is full in his promise: he vnderstands mans heart, and scatters the counsell of the wicked, so that no man can be preserved by any creature or mans strength, but they that put their confidence in his mercy, shall be preserved from all aduersitie.

Sing this as the 30: Psalme.

- Y**E righteous in the Lord reioyce, it is a seemely sight
that vpriight men with thankfull voice shold praise the God of might.
- 2 Praise ye the Lord with harp and song in Psalmes & pleasant things:
with lute and instrument among, that soundeth with ten strings.
 - 3 Sing to the Lord a song most new, with courage giue him praise:
 - 4 For why, his word is euer true, his works and all his waies.
 - 5 To iudgment, equity and right, he hath a great good will:
and with his gifts he doth delight, the earth throughout to fill.
 - 6 For by the word of God alone, the heauens all were wrought:
their hosts and powers euerychone his breath to passe hath brought.
 - 7 The waters great gathered hath he on heaps within the shore:
and hid them in the depth to be, as in a house of store.
 - 8 All men on earth both least and most, feare God and keepe his law,
ye that inhabite in each coast, dread him and stand in awe.
 - 9 What he commanded, wrought it was at once with present speed:
what he doth will, is brought to passe with full effect indeed.
 - 10 The counsell of the nations rude, the Lord doth driue to nought:
he doth defeate the multitude of their deuise and thought.
 - 11 But his decrees continue still, they neuer slacke or swage:
the motions of his mind and will, take place in euery age.

The second part.

- 12 And blest are they to whom the Lord as God and guide is knowne:
whom he doth chuse of meere accord to take them as his owne.
- 13 The Lord from heauen cast his sight on men mortall by birth:
- 14 Considering from his seat of might the dwellers on the earth.
- 15 The Lord I say whose hand hath wrought mans heart, & did it frame:
for he alone doth know the thought and working of the same.

- 16 A King that trusteth in his hoast, shall nought preuaile at length:
the man that of his might doth boast, shall faile for all his strength.
- 17 The troopes of horsmen eke shall faile, their sturdy Steeds shal starue:
the strength of horse shall not preuaile, the rider to preserue.
- 18 But loe the eies of God intend, and watch to aid the iust,
with such as feare him to offend, and on his goodnesse trust.
- 19 That he of death and all distresse, may set their soules from dzead:
and if that deearth the land oppresse, in hunger them to feed.
- 20 Wherefore our soule doth still depend, on God our strength and stay,
he is the shield vs to defend, and driue all darts away.
- 21 Our soule in God hath ioy and game, reioycing in his might:
for why, in his most holy name, we hope and haue delight.
- 22 Therefore let thy goodnesse O Lord, still present with vs be:
as we alwaies with one accord, doe onely trust in thee.

Benedicam Domino. Psal. xxxiiij. T. S.

After Dauid had escaped Achis, according as it is written in the 1. Sam. 2. 1. Whom in this title he calleth Abimelech (which was a generall name to the Kings of the Philistines) he prayeth God for his deliuerance, prouoking all others by his example to trust in God, to feare and serue him, who defendeth the Godly with Angels, and utterly destroyeth the wicked in their sinnes.

Sing this as the 30. Psalme.

- I will giue laud and honour both, vnto the Lord alwaies:
and eke my mouth for euermore, shall speake vnto his praise.
- 2 I doe delight to laud the Lord in soule and eke in voyce:
that humble men and mortified, may heare and so reioyce.
- 3 Therefore see that ye magnifie with me the liuing Lord:
and let vs now exalt his Name, together with one accord.
- 4 For I my selfe besought the Lord, he answered me againe:
and me deliuered incontinent from all my feare and paine.
- 5 Who so they be that him behold, shall see his light most cleare,
their countenance shall not be dasht, they need it not to feare.
- 6 This silly wretch for some reliefe vnto the Lord did call:
who did him heare without delay, and rid him out of thral.
- 7 The Angell of the Lord doth pitch his tents in euery place:
to saue all such as feare the Lord, that nothing them deface.
- 8 Cast and consider well therefore, that God is good and iust:
O happy man that maketh him, his onely stay and trust.
- 9 Feare ye the Lord his holy ones, aboue all earthly thing:
for they that feare the liuing Lord are sure to lacke nothing.
- 10 The Lyons shall be hunger-bit, and pinde with famine much:
but as for them that feare the Lord, no lack shall be to such.

The second part.

- 11 Come neare therefore my children deare, and to my words giue eare:
I shall you teach the perfect way, how you the Lord should feare.

- 12 Who is that man that would liue long and lead a blessed life ?
 13 See thou refraine thy tongue and lips, from all deceit and strife.
 14 Turne backe thy face from doing ill, and doe the godly deed :
 enquire for peace and quietnesse, and follow it with speed.
 15 For why, the eyes of God aboue vpon the iust are bent:
 his eares likewise doe heare the plaint of the poore innocent.
 16 But he doth frowne and bend his browes vpon the wicked traine;
 and cut away the memory that should of them remaine.
 17 But when the iust do call and cry, the Lord doth heare them for:
 that out of paine and misery forthwith he lets them goe.
 18 The Lord is kind and straight at hand to such as be contrite :
 he saues also the sorrowfull, the meeke, and poore in spite,
 19 Full many be the miseries that righteous men do suffer:
 but out of all aduersities the Lord doth them deliuer.
 20 The Lord doth so preserve and keepe his very bones alway:
 that not so much as one of them doth perish or decay.
 21 The sin shall slay the wicked man, which he himselte hath wrought :
 and such as hate the righteous man, shall soone be brought to nought.
 22 But they that serue the liuing Lord, the Lord doth saue them sound:
 and who that put their trust in him, nothing shall them confound.

Iudica Domine. Psal. xxxv. I. H.

So long vs Saul, was enemy to Dauid, all that had any authoritie vnder him, to flatter the King, did also most cruelly persecute Dauid, against whom hee prayeth God to plead and reuenge his cause, that they may be taken in their nets and snares which they laid for him, and his innocency to be declared, and that the innocent which take part with him, may reioyce and praise the name of the Lord, that thus deliuereth his seruant, and so he promisseth to speake forth the iustice of the Lord, and to magnific his name all the dayes of his life.

D Lord plead my cause against my foes, confound their force
 and might: Fight on my part against all those, that seeke with me to
 fight. Lay hand vpon the speare and shield, thy selfe in armour dresse:
 stand by for me and fight the field, to helpe me from distresse,

E

3 Bird

- 3 Gird on thy sword and stop the way, mine enemies to withstand:
that thou vnto my soule dost say, loe I thy helpe at hand.
- 4 Confound them with rebuke and blame that seeke my soule to spill:
let them turne backe and flie with shame, that thinke to worke me ill.
- 5 Let them disperse and flie abroad, as wind doth driuē the dust:
and that the Angell of the Lord their might away may thrust.
- 6 Let all their waies be void of light, and slippery like to fall:
and send thine Angell with thy might, to persecute them all.
- 7 For why, without my fault they haue in secret set their grin:
and for no cause haue didge a caue, to take my soule therein.
- 8 When they thinke least, and haue no care, O Lord destroy them all:
let them be trapt in their owne snare, and in their mischiete fall.
- 9 And let my soule, my heart, and voice, in God haue ioy and wealth:
that in the Lord I may reioyce, and in his sauing health.
- 10 And then my bones shall speake and say, my parts shall all agree:
O Lord, though they doe seeme full gay, what man is like to thee?

The second part.

- 11 Thou dost defend the weake from them that are both stout and strong:
and rid the pooze from wicked men, that spoile and doe them wrong.
- 12 My cruell foes against me rise to witnesse things vnttrue:
and to accuse me they deuise of that I neuer knew.
- 13 Where I to them did owe good will, they quite me with disdain:
that they should pay my good with ill, my soule doth sore complaine.
- 14 When they were sick, I mournde therfore, and clad my selfe in sacke:
with fasting I did faint therfore, to pray I was not slacke.
- 15 As they had beene my brethren deare, I did my selfe behaue:
as one that maketh wofull cheare about his mothers graue.
- 16 But they at my disease did ioy, and gather on a rout:
yea, abiect slaues at me did toy, with mocks and checks full stout.
- 17 The belly Gods and flattering traine, that all good things deride
at me do grin with great disdain, and plucke their mouth aside.
- 18 Lord when wilt thou amend this geare: why dost thou stay & pause:
oh rid my soule mine only deare out of these Lyons clawes.
- 19 And then will I giue thanks to thee, before thy Church alwaies,
and whereas most of people be, there will I shew thy praise.
- 20 Let not my foes preuaile on me, which hate me for no fault:
nor yet to winke or turne their eie, that causelesse me assault.

The third part.

- 21 Of peace no word they thinke or say, their talke is all vnttrue:
they still consult and would betray all those that peace ensue.
- 22 With open mouth they runne at me, they gape, they laugh, they fleere:
well, well, say they, our eye doth see the thing that we desire.
- 23 But Lord thou seest what waies they take, cease not this geare to me:
be not farre off, nor me forsake, as men that faile their friend.

- 24 Awake, arise, and stir abroad, defend me in my right:
revenge my cause my Lord my God, and aid me with thy might.
- 25 According to thy righteousness, my Lord God set me free:
and let them not their pride expresse, nor triumph ouer me.
- 26 Let not their hearts reioyce and cry, there, there, this geare goes trim:
nor giue them cause to say on hie, we haue our will on him.
- 27 Confound them with rebuke and shame, that ioy when I do moune:
and pay them home with spight and blame, that brag at me with scozne.
- 28 Let them be glad and eke reioyce, which loue mine vpriht way:
and they all times with heart and voyce shall praise the Lord, and say,
- 29 Great is the Lord and doth excell, for why, he doth Delight,
to see his seruants prosper well, that is his pleasant sight.
- 30 Wherefore my tongue I will apply, thy righteousness to praise:
vnto the Lord my God will I, sing laud and thanks alwaies.

Dixit iniustus. Psal. xxxvj. I. H.

Dauid grienously vexed by the wicked, doth complaine of their malice and wickednes. Then he turneth to consider the unspeakable goodnesse of God towards all creatures, but especially towards his childen, that by faith thereof he may be comforted and assured of his deliuerance, by the ordinary course of Gods worke, who in the end destroyeth the wicked, and saueth the iust.

Sing this as the 35. Psalme.

- T**he wicked with his works vniust, doth thus perswade his heart:
that of the Lord he hath no trust, his feare is set apart.
- 2 Yet doth he ioy in his estate, to walke as he began:
so long till he deserue the hate of God and eke of man.
- 3 His words are wicked, vile, and nought, his tongue no truth doth tell:
yet at no hand will he be taught, which way he may doe well.
- 4 When he should sleepe, then doth he muse his mischief to fulfill:
no wicked waies doth he refuse, nor nothing that is ill.
- 5 But Lord thy goodnesse doth ascend aboue the heauens hie:
so doth thy truth it selfe extend vnto the cloudy skie.
- 6 Much more then hills so high and steepe thy iustice is exprest:
thy iudgements like to seas most deepe, thou sauest both man & beast.
- 7 Thy mercy is aboue all things, O God it doth excell:
in trust whereof as in thy wings, the sonnes of men shall dwell.
- 8 Within thy house they shall be fed, with plenty at their will:
of all delights they shall be sped, and take thereof their fill.
- 9 For why, the well of life so pure doth ouer-flow from thee:
and in thy sight we are full sure, the lasting life to see.
- 10 From such as thee desire to know, let not thy grace depart:
thy righteousness declare and shew to men of vpriht heart.
- 11 Let not the proud on me preuaile, O Lord of thy good grace:
nor let the wicked me assaile, to throw me out of place.

- 12 But they in their deuise shall fall, that wicked works maintaine:
they shall be ouerthrowne withall, and neuer rise againe.

Noli æmulari. Psal. xxxvij. W. W.

Because the godly should not wonder to see the wicked men prosper in this world, the Prophet sheweth that all things shall be granted according to their hearts desire, to them that loue and feare God: But they that doe the contrary, although they seeme to flourish for a time, shall at length perish.

Sing this as the 35. Psalme.

Gudge not to see the wicked men in wealth to flourish still:
nor yet enuie such as to ill haue bent and set their will.

2 For as greene grasse and flourishing hearbs are cut and wither away,
so shall their great prosperity, soone passe, fade, and decay.

3 Trust thou therefore in God alone, to doe well giue thy mind:
so shalt thou haue the land as thine, and there sure foode shalt find.

4 In God set all thy hearts Delight, and looke what thou wouldst haue:
or else canst wish in all the world, thou needst it not to craue.

5 Cast both thy selfe and thine affaires on God with perfect trust,
and thou shalt see with patience, the effect both pure and iust.

6 Thy perfect life and godly name he will cleare as the light:
so that the Sun euen at noone daies shall not shine halfe so bright.

7 Be still therefore and stedfastly on God see thou wait then:
not shrinking for the prosperous state of lewd and wicked men.

8 Shake off despight, enuie and hate, at least in any wise:
their wicked steps auoyd and flie, and follow not their guise.

9 For enery wicked man will God destroy both more and lesse:
but such as trust in God are sure the land for to possesse.

10 Watch but a while and thou shalt see no more the wicked traine:
no not so much as house or place, where once he did remaine.

The second part.

11 But mercifull and humble men enioy shall sea and land:
in rest and peace they shall reioyce, for nought shall them withstand.

12 The lewd men and malicious against the iust conspire:
they gnash their teeth at him as men which doe his bane desire.

13 But while that lewd men thus do thinke, the Lord laughs the to scorne:
for why, he seeth their terme appproch, when they shall sigh and mourne.

14 The wicked haue their swords out-drawne, their bowe eke haue they bet
to ouerthrow and kill the poore, as he the right way went.

15 But the same sword shall peirce their hearts, which was to kill the iust:
likewise the bow shall breake to shiuers, wherein they put their trust.

16 Doubtlesse the iust mans poore estate is better a great deale more,
then all these lewd and wicked mens rich pompe and heaped store.

17 For be their power neuer so strong, God will it ouerthrow:
where contrary he doth preserve the humble men and low.

18 He seeth by his great prouidence, the good mans trade and way:
and will giue them inheritance, which neuer shall decay.

19 They

- 19 They shall not be discouraged, when some are hard bested :
when other shall be hungerbit, they shall be clad and fed.
20 For whosoever wicked is and enemy to the Lord,
shall quaille, pea, melt as lambs grease, or smoake that flies abroad.

The third part.

- 21 Behold the wicked borroweth much, and neuer payes againe:
whereas the iust by liberall gifts, makes many glad and faine.
22 For they whom God doth blesse, shall haue the land for heritage:
and they whom he doth curse, likewise shall perish in his rage.
23 The Lord the iust mans waies doth guide, and giues him good successe:
to euery thing he takes in hand, he sendeth good addresse.
24 Though that he fall, yet he is sure not vtterly to quaille:
because the Lord out stretcheth his hand at need, and doth not faile.
25 I haue beene yong, and now am old, yet did I neuer see
the iust man left, nor yet his seed to beg for misery.
26 But giues alwaies most liberally, and lends whereas is need :
his children and posteritie, receiue of God their meed.
27 Fly vice therefore and wickednesse, and vertue do embrace:
so God shall grant thee long to haue in earth a dwelling place.
28 For God that loueth equity, doth shew to vs his grace,
that he preserues them euermore, but stroyes the wicked race.
29 Whereas the good and godly men inherit shall the land:
hauing as Lords all things therein, in their owne power and hand,
30 The iust mans mouth doth euer speake of maters wise and hie:
his tongue doth talke to edifie, with truth and equitie.
31 For in his heart the law of God his Lord doth still abide:
so that where euer he goes or walks, his foot can neuer slide.
32 The wicked like a rauening wolfe, the iust man doth beset :
by all meanes seeking him to kill, if he fall in his net.

The fourth part.

- 33 Though he should fall into his hands, yet God would succour send :
though men against him sentence giue, God will him yet defend.
34 Wait thou on God and keepe his way, he shall preserue thee then
the earth to rule, and thou shalt see destroyd these wicked men.
35 The wicked haue I seene most strong, and plac'd in high degree:
flourishing in all wealth and store, as doth the Lawrell tree.
36 But sodainly he passed away, and loe he was quite gone:
then I him sought, but could scarce find the place where dwelt such one.
37 Marke and behold the perfect man, how God doth him increase:
for the iust man shall haue at length great ioy with rest and peace.
38 As for transgressors woe to them, destroyd they shall all be
God will cut off their budding race, and rich posteritie.

- 39 But the saluation of the iust doth come from God aboue:
 who in their trouble sends them aid of his meere grace and loue.
 40 God doth them helpe, saue and deliuer, from leuod men and vniust:
 and still will saue them, whilst that they in him do put their trust.

Domine ne in furore. Psal. xxxviiij. I. H.

Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to bee chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath, hee vttereth the greatnesse of his griefe by many words and circumstances, as wounded with arrowes of Gods pte, forsaken of his friends, and euill treated of his enemies, but in the end with firme confidence he commendeth his cause to God, and hopeth for speedy helpe at his hand.

Sing this as the 30. Psalme.

- P**ut me not to rebuke O Lord in thy prouoked ire:
 ne in thy heauy wrath O Lord, correct me I desire,
 2 Thine arrowes do sticke fast in me, thy hand doth presse me sore:
 and in my flesh no health at all appeareth any more.
 3 And all this is by reason of thy wrath that I am in:
 noz any rest is in my bones by reason of my sinne.
 4 For loe my wicked doings Lord, aboue my head are gone:
 a greater load then I can beare, they lye me sore vpon.
 5 My wounds stincke and are festred sore, as loathsome is to see:
 which all through mine owne foolishnesse, betideth vnto me.
 6 And I in carefull wise am brought in trouble and distresse:
 that I goe wailing all the day in dolefull heauinesse.
 7 My loynes are fild with sore disease, my flesh hath no whole part:
 8 I feeble am and broken sore, I roare for griefe of heart.
 9 Thou knowest Lord my desire, my grones are open in thy sight:
 10 My hart doth pant, my strength hath faild, mine eyes haue lost their sight
 11 My loucr and my wonted frinds, stand looking on my woe:
 and eke my kinsmen farre away, are me departed fro.
 12 They that did seeke my life laid snares, and they that sought the way
 to do me hurt, spake lyes, and thought on treason all the day.
 The second part.
 13 But as a deafe man I became, that cannot heare at all:
 14 And as one dumbe that opens not his mouth to speake withall.
 15 For all my confidence (O Lord) is wholly set on thee:
 16 O Lord thou Lord that art my God, thou shalt giue care to me.
 17 This I did craue, that they my foes triumph not ouer me:
 for when my foote did slip, then they, did ioy my fall to see.
 And truely I pooze wretch am set in place a woefull wight:
 and eke my dolefull heauinesse is euer in thy sight.
 18 For while that I my wickednesse in humble wise confesse,
 and while I for my sinfull deeds, my sorrowes do expresse.
 19 My foes do still remaine aliue, and mighty are also:
 and they that hate me wrongfully, in number hugely grow.

- 20 They stand against me that my good with euill doe repay:
because that good and honest things, I doe ensue alway:
21 Forake me not O Lord my God, be thou not farre away:
22 Hast me to helpe my Lord my God, my safety, and my stay.

Dixi custodiam. Psal. xxxix. I. H.

Dauid uttereth with what griefe and bitternesse of mind hee was diuened to those outrageous complaints of his infirmity, for he confelleth that when he had determined silence, that he brast forth yet into words that he would not, through the greatnesse of his griefe. Then he rehearseth certaine requests, which tast of infirmity of man, and mixeth them with many prayers, but all to shew a mind wonderfully troubled, that it may plainly appeare how he did strue mightily against death and desperation.

Sing this as the 35. Psalme.

- I** Said I will looke to my waies, for feare I should goe wrong:
I will take heed all times that I offend not in my tongue.
2 As with a bit I will keepe fast my mouth with force and might:
not once to whisper all the while the wicked are in sight.
3 I held my tongue and spake no word, but kept me close and still:
yea, from good talke I did refraine, but soze against my will.
4 My heart wart hot within my breast, with musing, thought & doubt,
which did encrease and stirre the fire, at last these words brast out:
5 Lord number out my life and daies, which yet I haue not past:
so that I may be certified, how long my life shall last.
6 Lord thou hast pointed out my life, in length much like a span:
mine age is nothing vnto thee, so vaine is euery man.
7 Man walketh like a shade, and doth in vaine himselte annoy
in getting goods, and cannot tell who shall the same enioy.
8 Now Lord sith things this wise do frame, what helpe doe I desire:
of truth my helpe doth hang on thee, I nothing else require.

The second part.

- 9 From all the sinnes that I haue done, Lord quite me out of hand:
and make me not a scozne to fooles that nothing vnderstand.
10 I was as dumbe, and to complaine no trouble might me moue,
because I know it was thy worke, my patience for to proue.
11 Lord take from me thy scourge and plague, I can them not withstand:
I faint and pine away for feare of thy most heauie hand.
12 When thou for sinne dost man rebuke, he waxeth woe and wan:
as doth a cloth that mothes haue fret, so vaine a thing is man.
13 Lord heare my sute and giue good heed, regard my teares that fall:
I sojourne like a stranger heere, as did my fathers all.
14 Oh spare a little, giue me space my strength for to restore:
before I goe away from hence, and shall be seene no more.

Expectans Expectaui. Psal. xl. I. H.

Dauid deliuered from great danger, both magnifie and praise the grace of God for his deliuerance; and commendeth his prouidence toward all mankind. Then doth he promise to giue himselte wholly to gods service, and so declareth how God is truly worshipped. Afterward giueth thanks, and praiseth God, hauing complained of his enemies, with good courage, he calleth for aid and succour.

Sing this as the 35. Psalme.

- I** waited long and sought the Lord and patiently did beare:
at length to me he did accord, my voice and cry to heare.
- 2 He pluckt me from that lake so deepe, out of the mire and clay:
and on a rocke he set my feet, and he did guide my way.
- 3 To me he taught a Psalme of praise, which I must shew abroad:
and sing new songs of thanks alwaies vnto the Lord our God.
- 4 When all the folke these things shall see, as people much afraid:
then they vnto the Lord will flie, and trust vpon his aid.
- 5 O blest is he whose hope and heart, doth in the Lord remaine:
that with the proud doth take no part, nor such as lye and faine.
- 6 For Lord my God thy wondrous deeds, in greatnesse far doe passe:
thy fauour towards vs exceeds all things that euer was.
- 7 When I entend and doe deuise thy works abroad to show:
to such a reckoning they doe rise, thereof no end I know.
- 8 Burnt offrings thou delights not in, I know thy whole desire:
with sacrifice to purge his sinne, thou dost no man require.
- 9 Meate offrings and sacrifice thou wouldst not haue at all:
but thou O Lord hast open made mine eares to heare with hall.
- 10 But then said I, behold and looke, I come a meane to be,
for in the volume of thy booke, thus it is said of me.
- 11 That I O God should doe thy mind, which thing doth like me wel:
for in my heart thy law I find fast placed there to dwell.
- 12 Thy iustice and thy righteousnesse in great resorts I tell:
behold my tongue no time doth cease, O Lord thou knowest full well.

The second part.

- 13 I haue not hid within my breast thy goodnesse as by stealth:
but I declare and haue exprest thy truth and sauing health.
- 14 I keepe not close thy louing mind, that no man should it know:
the trust that in thy truth I find, to all the Church I show.
- For I with mischiefes many one am sore beset about:
my sinnes encrease and so come on, I cannot spie them out.
- 15 For why, in number they exceed the haire upon my head:
my heart doth faint for very dread, that I am almost dead.
- 16 With speed send helpe, and set me free, O Lord I thee require:
make hast with speed to succour me, O Lord at my desire.
- 17 Let them sustaine rebuke and shame, that seeke my soule to spill:
driue backe my foes, and them defame that wish and would me ill.
- 18 For their ill feates doe them descry, that would deface my name:
alwaies at me they raile and cry, sie on him, sie for shame.
- 19 Let them in thee haue ioy and wealth, that seeke to thee alwaies:
that those that loue thy sauing health, may say, to God be praise.

- 20 But as for me I am but poore, opprest and brought full low:
yet thou O Lord wilt me restore to health full well I know.
21 For why, thou art my hope and trust, my refuge, helpe and stay.
wherefore my God as thou art iust, with me no time delay.

Beatus qui intelligit. Psal. xli. T. S.

Dauid being grievously afflicted, blesteth them that pittie his case, and complaineth of the treason of his
owne friends and familiars, as came to passe in Judas, Ioh. 15. After, hee feeling the great mercies of
God greatly chastising him, and not suffering his enemies to triumph against him, giveth most hearty
thanks vnto God.

The man is blest that carefull is, the needy to consider: for in
the season perillous, the Lord will him deliuer. The Lord will make
him safe and sound, and happy in the land: And he will not deliuer him
into his enemies hand.

- 3 And in his bed when he lies sicke, the Lord will him restore:
and thou O Lord wilt turne to health, his sicknesse and his soze.
4 Then in my sicknesse thus say I, haue mercy Lord on me:
and heale my soule which is full woe that I offended thee.
5 Mine enemies wisht me ill in heart, and thus of me did say,
when shall he die that all his name may vanish quite away?
6 And when they come to bite me, they aske if I do well:
but in their hearts mischief they hatch, and to their mates it tell.
7 They bite their lips and whisper so, as though they would me charme:
and cast their fetches how to trap me with some mortall harme.
8 Some grievous sin hath brought him to this sicknesse say they plaine:
he is so low, that without doubt rise can he not againe.
9 The man also that I did trust, with me did vse deceit:
who at my table ate my bread, the same for me laid wait.
10 Haue mercy Lord on me therefore, and let me be preserved:
that I may render vnto them the things they haue deserued.
11 By this I know assuredly, to be beloued of thee:
when that mine enemies haue no cause to triumph ouer me.
12 But in my right thou hast me kept, and maintained alway:
and in thy presence place assignde, where I shall dwell for aye,

- 13 The Lord the God of Israell, be praised euermore:
 euen so be it Lord will I say, euen so be it therefore.

Quemadmodum desiderat. Psal. xlij. I. H.

The Prophet grievously complaineth that being letted by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separate in body from them, yet his heart was thither affectioned. And last of all, he sheweth that he was not so far overcome with those sorowes and thoughts, but that he continually put his confidence in the Lord.

Sing this as the 35. Psalme.

Like as the Hart doth breath and bray, the wel-springs to obtaine:
 so doth my soule desire alway with thee Lord to remaine.

2 My soule doth thirst and would draw neere the living God of might:
 oh when shall I come and appeare in presence of his sight.

3 The teares all times are my repast, which from mine eyes do slide:
 when wicked men cry out so fast, where now is God thy guide?

4 Alas what griefe is this to thinke, what freedome once I had:
 therefore my soule as at pits brincke is most heauie and sad.

When I did march in good array, furnished with my traine:
 vnto the temple was our way, with songs and hearts most faine.

5 My soule why art thou sad alwaies, and fretst thus in my brest?
 trust still in God, for him to praise, I hold it alwaies best.

By him I haue succour at need, against all paine and griefe:
 he is my God which with all speed, will hast to send reliefe.

6 And thus my soule within me Lord doth faint to thinke vpon
 the land of Iordan, and record the little hill Hermon.

The second part.

7 One griefe another in doth call, as clouds burst out their voice:
 the flouds of euill that doe fall, runne ouer me with noyse.

8 Yet I by day felt his goodnesse, and helpe at all assaies:
 likewise by night I did not cease, the living God to praise.

9 I am perswaded thus to say to him with pure pretence:
 O Lord thou art my guide and stay, my rocke and my defence.

Why do I then in pensiuenesse, hanging the head thus walke,
 while that mine enemies me oppresse, and bere me with their talke?

10 For why, they bere my inward parts with pangs to be abhord:
 when they cry out with stubborne hearts, where is thy God thy Lord?

11 So soone why dost thou faint and quaille, my soule with paine oppressed:
 with thoughts why dost thy selfe assaile so sore within my brest?

12 Trust in the Lord thy God alwaies, and thou the time shalt see,
 to giue him thanks with laud and praise, for health restord to thee.

Iudica me Deus. Psal. xliij. T. S.

He prayeth to bee deliuered from them which conspire with Absolon, to the end hee might ioyfully praise God in his holy congregation.

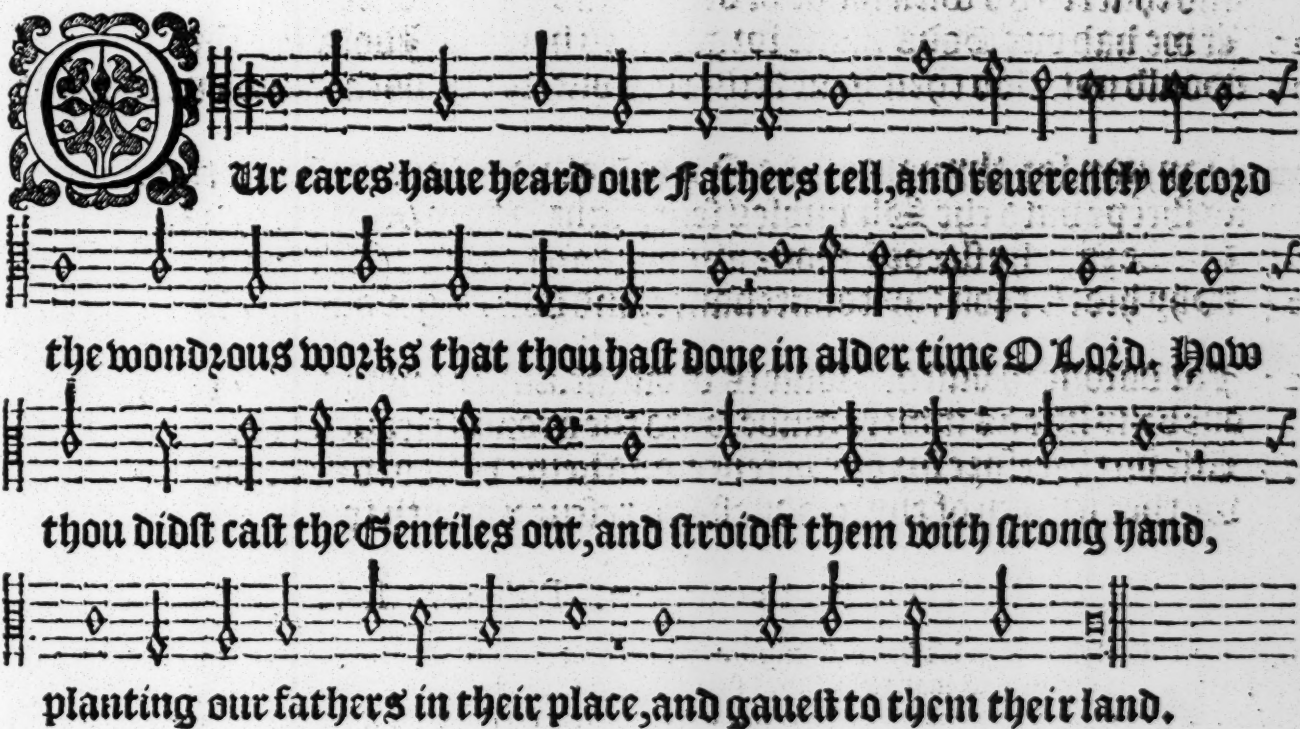
Sing this as the 21. Psalme.

Judge and reuenge my cause O Lord, from them that euill be:
 from wicked and deceitfull men, O Lord deliuer me.

- 2 For of my strength thou art my God, why puttst thou mee thee fro:
and why walke I so heavily, oppressed with my foe:
 - 3 Send out thy light and eke thy truth, and lead me with thy grace:
which may conduct me to thy hill, and to thy dwelling place.
 - 4 Then shall I to the Altar goe of God my ioy and cheare:
and on my harpe giue thanks to thee, O God, my God most deare.
 - 5 Why art thou then so sad my soule, and frest thus in my brest:
still trust in God, for him to praise, I hold it alwaies best.
- By him I haue deliuerance against all paine and griefe:
he is my God which doth alwaies at need send me reliefe.

Dens auribus nostris. Psal. xliij. T. S.

A most earnest prayer made in the name of the faithfull which were afflicted by the enemies for sustaining the quarrell of Gods word, according to the exposition of Saint Paul, Rom. 8.



Our eares haue heard our fathers tell, and reuerently record
the wondrous works that thou hast done in alder time O Lord. How
thou didst cast the Gentiles out, and stroidst them with strong hand,
planting our fathers in their place, and gauest to them their land.

- 3 They conquered not by sword nor strength, the land of thy behest:
but by thy hand, thy arme and grace, because thou louest them best.
- 4 Thou art my King O God, that holpe Jacob in sundry wise:
- 5 Led with thy power we threw downe such, as did against vs rise.
- 6 I trusted not in bow, ne sword, they could not saue me sound:
thou keptst vs from our enemies rage, thou didst our foes confound.
- 7 And still we boast of thee our God, and praise thy holy name:
- 8 Yet now thou goest not with our host, but leauest vs to shame.
- 9 Thou madst vs fly before our foes, and so were ouer-trod:
our enemies robd & spoild our goods, when we were spearst abroad.
- 10 Thou hast vs giuen to our foes, as sheepe for to be slaine:
among the Heathen euery where scatred we doe remaine.

- 12 Thy people thou hast sold like slaues, and as a thing of nought:
for profit none thou hast thereby, no gaine at all was sought.
13 And to our enemies thou hast made of vs a laughing stock:
and those that round about vs dwell, at vs doe grin and mocke.

The second part.

- 14 Thus we serue for none other vse, but for a common talke:
they mock, they scorne, & nod their heads, where euer they go or walke.
15 I am ashamde continually to heare these wicked men:
yea, so I blush that all my face, with red is couered then.
16 For why, we heare such slanderous words, such false reports & lies,
that death it was to see their wrongs, their thzeatnings and their cries.
17 For all this we forget not thee, nor yet thy couenant breake:
18 We turne not backe our hearts from thee, nor yet thy pathes forsake.
19 Yet thou hast trod vs downe to dust, where dens of Dragons be:
and couered vs with shade of death, and great aduerkitie.
20 If we had our Gods name forgot, and helpe of Idols sought,
21 Would not God then haue tride this out: for he doth know our thought
22 Nay, nay, for thy name sake O Lord, alwaies are we claime thus:
as sheepe vnto the Shambles sent, right so they deale with vs.
23 Up Lord, why sleepest thou: awake, and leaue vs not for all;
24 Why hidest thou thy countenance, and dost forget our thral:
25 For downe to dust our soule is brought, and we now at last cast:
our belly like as it were glude, vnto the ground cleaues fast.
26 Rise vp therefore for our defence, and helpe vs Lord at need:
we thee beseech of thy goodnesse, to rescue vs with speed.

EruQauir cormeum. Psal. xlv. I. H.

The Maiesty of Salomon, his honoz, strength, riches, & power are praised, and also his Mariage with the Egyptian an Heathen woman is blessed, if she can renounce her people & loue of her countrey, & giue herselfe wholly to her husband. Under the which figure the wonderfull Maiesty and the increase of the kingdom of Christ, and the Church his spouse, now taken of the Gentiles, is described.

Sing this as the 26. Psalme.

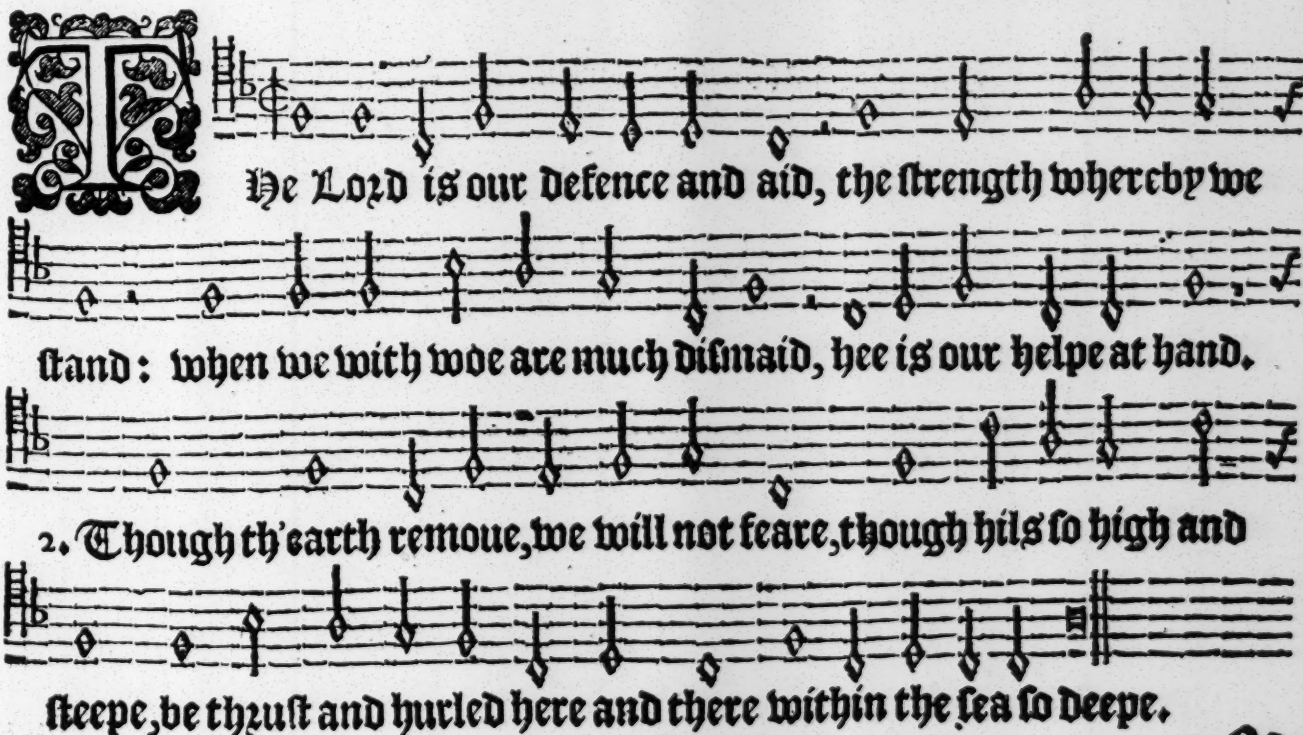
My heart doth take in hand some godly song to sing:
the praise that I shall shew therein pertaineth to the King.

- 2 My tongue shall be as quicke his honore to endite,
as is the pen of any Scribe, that vseth fast to write.
3 O fairest of all men, thy speech is pleasant pure:
for God hath blessed thee with gifts, for euer to endure.
4 About thee gird thy sword, O Prince of might elect:
with honour, glozy and renowne, thy person pure is deckt.
5 Goe forth with godly speed, in meekenesse, truth and right:
and thy right hand shall thee instruct, in works of dreadfull might.
6 Thine arrowes sharpe and keene, their hearts so sore shall sting:
that folke shall fall and kneele to thee, yea all thy foes O King.

- 7 Thy Royall seat O Lord for ever shall remaine,
because the scepter of thy Realme doth righteousnesse maintaine,
- 8 Because thou louest the right, and dost the ill detest:
God euen thy God hath nointed thee with ioy aboue the rest.
- 9 With Myrrre and saours sweet, thy clothes are all bespread:
when thou dost from thy pallace passe, therein to make thee glad.
- 10 Kings Daughters Doe attend in fine and rich array:
at thy right hand the Queene doth stand in gold and garments gay.
- The second part.
- 11 O Daughter take good heed, incline and giue good eare:
thou must forget thy kindred all, and fathers house most deare.
- 12 Then shall the King desire thy beauty faire and trimme:
for why, he is the Lord thy God, and thou must worship him.
- 13 The Daughters then of Tyre, with gifts full rich to see:
and all the wealthy of the land shall make their suite to thee.
- 14 Th daughter of the King is glorious to behold,
within her closet she doth sit, all deckt in beaten gold.
- 15 In robes well wrought with needle worke, and many a pleasant thing
with Virgins faire on her to wait, she cometh to the King.
- 16 Thus are they brought with ioy, and mirth on enery side,
into the Pallace of the King, and there they doe abide.
- 17 In stead of Parents left, O Queene the case so stands,
thou shalt haue sonnes whom thou maist set as Princes in all Lands.
- 18 Wherefore thy holy Name all ages shall record:
the people shall giue thanks to thee for euermore O Lord.

Deus noster refugium. Psal. xlvj. I. H.

A song of thanksgiving for the deliuerance of Ierusalem after Senacherib with his army was giuen a-
way, or some other like sodaine and maruailous deliuerance by the mighty hand of God, whereby y^e Prophet
commending his great benefit, doth exhort the faithfull to giue themselves wholly into the hands of God,
doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies.



The Lord is our defence and aid, the strength whereby we
stand: when we with woe are much dismayd, hee is our helpe at hand.

2. Though th'earth remoue, we will not feare, though hills so high and
steepe, be thrust and hurled here and there within the sea so deepe.

- 3 No, though the waues doe rage full sore, that all the banks it spils:
and though it ouerflow the shore, and beat downe mighty hills.
- 4 For one faire floud doth send abroad his pleasant streames apace:
to fresh the Citty of our God, and walke his holy place.
- 5 In midst of her the Lord doth dwell, she can no whit decay:
all things against her that rebell the Lord will truely stay.
- 6 The heathen folke, the kingdomes feare, the people make a noyse:
the earth doth melt and not appeare, when God puts forth his voyce.
- 7 The Lord of hostes doth take our part, to vs he hath an eye:
our hope of health with all our heart on Jacobs God doth lie.
- 8 Come here and see with mind and thought the working of our God,
what wonders he himselve hath wrought, throughout the earth abroad.
- 9 By him all wars are hushd and gone, which countries did conspire:
their bowes he brake & speares each one, their chariots bent with fire.
- 10 Leau off therefore saith he, and know I am a God most stout:
among the heathen hie and low, and all the earth throughout.
- 11 The Lord of hostes doth vs defend, he is our strength and power:
on Jacobs God we doe depend, and on his mighty power.

Omnes gentes. Psal. xlvij. I. H.

The Prophet exhorteth all people to the worship of the true & euerlasting God, commendeth the mercies of God towards the posterity of Jacob, & prophesieth of the Kingdom of Christ in the time of the Gospel.

Sing this as the 45. Psalme.

- Y**E people all with one accord, clap hands and eke reioyce:
be glad and sing vnto the Lord with sweet and pleasant voice.
- 2 For high the Lord and dreadfull is with wonders manifold:
a mighty King he is truely in all the earth extold.
- 3 The people he shall make to be vnto our bondage thrall:
and vnderneath our feet he shall the nations make to fall.
- 4 For vs the heritage he chose which we possesse alone:
the flourishing worship of Jacob, his welbeloued one.
- 5 Our God ascended vp on hie, with ioy and pleasant noyse,
the Lord goes vp aboue the skie with triumphes royall voyce.
- 6 Sing praises to our God, sing praises to our King:
for God is King of all the earth, all skilfull praises sing.
- 7 God on the heathen raignes, and sits vpon his holy throne:
the Princes of the people haue them ioynd euery one
- 8 To Abrahams people: for our God, which is exalted hie,
as with a buckler doth defend, the earth continually.

Magnus Dominus. Psal. xlvij. I. H.

A notable deliuerance of Jerusalem from the hands of many Kings is mentioned, for the which, thanks are giuen to God, and the estate of that citty is praised, for that God is present at all times ready to defend them. This Psalme seemeth to be made in the time of Achaz, Josaphat, Asa, or Ezechias, for in their times chiefly was the Citty by foraine Princes assaulted.

Sing

Sing this as the 46. Psalme.

- G**reat is the Lord, and with great praise to be aduanced still
within the Cittie of our Lord, vpon his holy hill.
- 2 Mount Sion is a pleasant place, it gladdeth all the land:
the Cittie of the mighty King, on her North side doth stand.
- 3 Within the Pallaces thereof God is a refuge knowne:
for loe the Kings were gathered, and together eke were gone.
- 4 But when they did behold it so, they wondred, and they were
astonied much, and sodainelie were Drinen backe with feare.
- 5 Great terroz there on them did fall, for verie woe they cry,
as doth a woman when she shall goe trauell by and by.
- 6 As thou with Easterne wind the ships vpon the sea dost breake,
so were they staid, and euen as we heard our fathers speake.
- 7 So in the Cittie of the Lord we saw as it was told:
yea, in the Cittie which our Lord for euer will vphold.
- 8 O Lord we wait and do attend on thy good helpe and grace:
for which we doe all times attend within thy holy place.
- 9 O Lord according to thy name, for euer is thy praise:
and thy right hand O Lord is full of righteousness alwaies.
- 10 Let for thy iudgements Sion hill, fulfilled be with ioyes:
and eke of Juda grant O Lord the daughter to reioyce.
- 11 Goe walke about all Sion, yea round about her goe:
and tell the towers that thereupon are builded on a row.
- 12 And marke you well the bulwarks all, behold her towers there:
that ye may tell thereof to them, that after shall be here.
- 13 For this God is our God, our God for euermore is he:
yea, and vnto the death also our guider shall he be.

Audite hæc omnes. Psal. xlix. I. H.

The holy Ghost calleth all men to the consideration of mans life, shewing them not to be most happy that are most wealthy, and therefore not to be feared: but contrariwise he lifteth vp our minds to consider how all things are ruled by Gods providence: who as he iudgeth these worldly misers to everlasting torments, so both he preserve his, and will reward them in the day of the resurrection. 1. Thes. 1.

Sing this as the 45. Psalme.

- A**ll people hearken and giue eare to that that I shall tell:
2 Both high and low, both rich and poore that in the world doe dwell,
3 For why my mouth shall make discourse of many things right wise:
in vnderstanding shall my heart, his study exercise.
- 4 I will incline mine eares to know thy parables so darke,
and open all my doubtfull speech in meeter on my Harpe.
- 5 Why should I feare afflictions, or any carefull toile:
or else my foes which at my heeles are prest my life to spoile.
- 6 For as for such as riches haue, wherein their trust is most:
and they which of their treasures great, themselves do brag and boast:

- 7 There is not one of them that can his brothers death redeeme:
or that can giue a price to God sufficient for him.
- 8 It is too great a price to pay, none can thereto attaine:
9 Or that he might his life prolong, or not in graue remaine.
- 10 They see wise men as well as fooles, subiect vnto deaths bands:
and being dead, strangers possesse their goods, their rents, their lands,
- 11 Their care is to build hoboses faire, and so determine sure,
to make their name right great on earth, for euer to endure.
- 12 Yet shall no man alwaies enioy high honour, wealth and rest:
but shall at length tast of deaths cup, as well as the brute beast,
- The second part.
- 13 And though they try their foolish thoughts, to be most lewd & vaine:
their children yet approue their talke, and in like sinne remaine.
- 14 As sheepe into the fold are brought, so shall they into graue:
Death shall them eate, and in that day the iust shall Lord-ship haue.
- 15 Their Image and their royall Port, shall fade and quite decay,
when as from house to pit thy passe, with woe and weale-away.
- 16 But God will surely preserve me from death and endlesse paine:
because he will of his good grace my soule receiue againe.
- 17 If any man waxe wondrous rich, feare not I say therefore,
although the glory of his house encrease more and more.
- 18 For when he dies, of all these things nothing shall he receiue:
his glory will not follow him, his pompe will take her leaue.
- 19 Yet in this life he takes himselfe the happiest vnder Sunne:
and others likewise flatter him, saying, all is well done.
- 20 And presuppose he liue as long as did his fathers old:
yet must he needs at length giue place, and be brought to deaths fold.
- 21 Thus man to honour God hath cald, yet doth he not consider,
but like brute beasts so doth he liue, which turne to dust and powder.

Deus Deorum. Psal. L. W. W.

Hee prophesieth how God will call all nations by the Gospel, and require no other sacrifices of his people but confession of his benefits and thanksgiuing, and how he detesteth all such as seeme zealous of ceremonies, and not of the pure word of God onely.

He mighty God, th'eternall hath thus spoke, and all the
world he will call and prouoke, euen from the East, and so forth to the
west,



west. fro toward Sion which place him liketh best, God will appeare in

beauty most excellent. Our God will come before that long time be spent.

- 3 Deuouring fire shall goe before his face,
a great tempest shall round about him trace:
- 4 Then shall he call the earth and heauens bright,
to iudge his folke with equity and right :
- 5 Saying, goe too, and now my Saints assemble,
my peace they keepe, their gifts doe not dissemble.

- 6 The heauens shall declare his righteousness:
for God is iudge, of all things more and lesse.
- 7 Heare my people, for I will now reueale:
list Israell, I will thee nought conceale :
- 8 Thy God, thy God am I, and will not blame thee:
for giuing not all manner offrings to mee.

- 9 I haue no need to take of thee at all,
Goats out of thy fold, or Calfe out of thy stall.
- 10 For all the beasts are mine within the woods:
on thousand hills cattell are mine owne goods.
- 11 I know for mine all birds that are on mountaines:
all beasts are mine which haunt the fields and fountaines.

- 12 Hungry if I were, I would it not thee tell:
for all is mine that in the world doe dwell.
- 13 Eate I the flesh of great Bulls or Bullocks:
or drinke the bloud of Goats or of the flocks :
- 14 Offer to God praise and hearty thanksgiuing,
and pay thy vowes vnto God euer-living.

- 15 Call vpon me when troubled thou shalt be:
then will I helpe, and thou shalt honour me.
- 16 To the wicked thus saith th'eternall God:
why dost thou preach my lawes and hefts abroad,
- 17 Seeing thou hast them with thy mouth abused,
and hat'st to be, by Discipline reformed :

My words I say thou dost reiect and hate.

- 18 If that thou seest a theefe, as with thy mate:
Thou runst with him, and so your prey doe seeke:
thou art all one with bandes and ruffians eke,

- 19 Thou giuest thy selfe to backbite and to slander:
and how thy tongue deceiueth, it is a wonder,
- 20 Thou sittest musing thy brother how to blame:
and how to put thy mothers sonne to shame:
- 21 These things thou didst, and whilst I held my tong:
thou didst me iudge, because I staid so long,

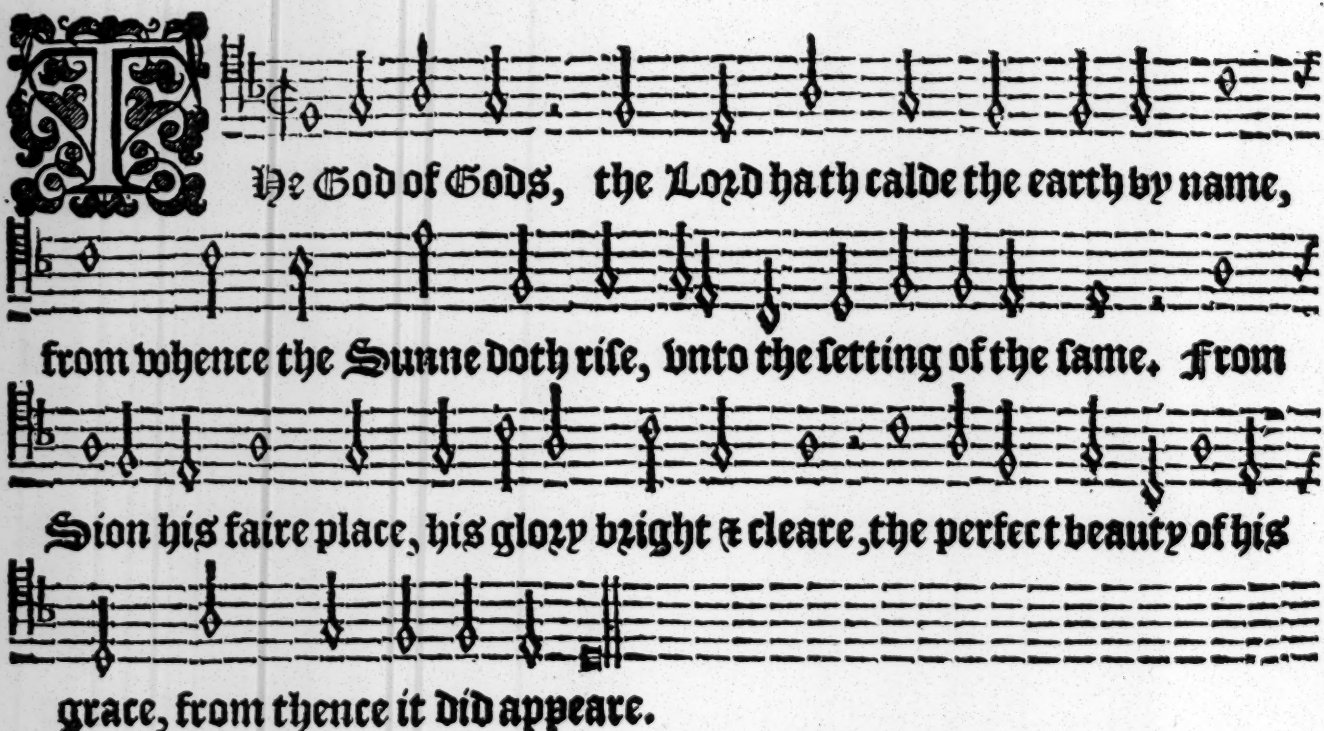
Like to thy selfe, yet though I keepe long silence,
once shalt thou feele of thy wrongs iust recompence,

- 22 Consider this, ye that forget the Lord,
and feare not when he thzeatneth with his word,

Least without helpe, I spoyle you as a prey,

- 23 But he that thanks offreth, praiseth me aye,
Saith the Lord God: and he that walketh this trace,
I will him teach Gods sauing health to embrace.

Another of the same. I. H.



The God of Gods, the Lord hath calde the earth by name,
from whence the Sunne doth rise, vnto the setting of the same. From
Sion his faire place, his glozy bright & cleare, the perfect beauty of his
grace, from thence it did appeare.

- 3 Our God shall come in hast, to speake he shall not doubt:
before him shall the fire wast, the tempest round about,
- 4 The heauens from on hie, the earth below likewise,
he will call forth to iudge and trie, his folke he doth deuise,
- 5 Bring forth my Saints (saith he) my faithfull flocke most Deare:
which are in bond and league with me, my law to loue and feare,
- 6 And when these things are tride, the heauens shall record,
that God is iust, and all must bide the iudgment of the Lord,
- 7 My people I giue heed, Israell to thee I cry:
I am thy God thy helpe at need, thou canst it not deny,

8 I doe not say to thee thy sacrifice is slacke:
thou offrest daily vnto me much more then I doe lacke.

9 Thinkest thou that I doe need thy cattle yong or old,
or else so much desire to feed on Goats out of thy fold?

10 Nay, all the beasts are mine in woods that eats their fill:
and thousands more of neat and kine, that run wild on the hils.

The second part.

11 The birds that build on high, in hils and out of sight:
and beasts that in the fields do lie, are subiect to my might.

12 Then though I hungred sore, what need I ought of thine,
sith that the earth with her great store, and all therein is mine?

13 To Bulls flesh haue I mind, to eat it dost thou thinke?
or such a sweetnesse doe I find the, the bloud of Goats to drinke?

14 Giue to the Lord his praise, with thanks to him apply:
and see thou pay thy bowes alwaies, vnto the God most hie.

15 Then seeke and call to me when ought would worke thee blame:
and I will sure Deliuer thee, that thou maist praise my name.

16 But to the wicked traine, which talke of God each day,
and yet their workes are foule and baine, to them the Lord will say,

17 With what a face dar'st thou my word once speake or name?
why doth thy talke my law allow, thy deeds denie the same?

18 Whereas for to amend thy life thou art so slacke?
my word the which thou dost pretend, is cast behind thy backe.

The third part.

19 When thou a theefe dost see by theft to liue in wealth:
with him thou runst and dost agree, likewise to thriue by stealth,

20 When thou dost them behold that maids and wiuers defile:
thou lik'st it well and warest bold, to vse that life most vile.

21 Thy lips thou dost apply to slander and defame:
thy tongue is taught to craft and lie, and still doth vse the same.

22 Thou studiest to reuile thy friends to thee so neere:
with slander thou wouldst needs defile thy mother's sonne most deere.

23 Heereat while I doe winke, as though I did not see,
thou goest on still, and so dost thinke that I am like to thee.

24 But sure I will not let to strike when I begin:
thy faults in order I will set, and open all thy sinne.

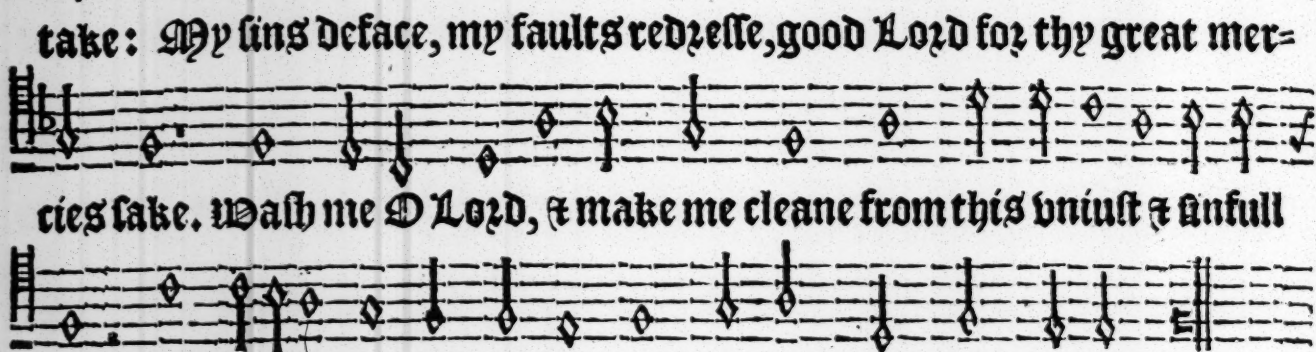
25 Marke this I you require, that haue not God in mind:
least when I plague you in mine yre, your helpe be farre to find.

26 He that doth giue to me the sacrifice of praise,
doth please me well, and he shall see to walke in godly waies.

Miserere mei Deus. Psal. Lj. W. W.

When Dauid was rebuked by the Prophet Nathan for his great offences, hee did not onely acknowledge the same to G D D, with protestation of his naturall corruption and iniquity, but also left a memoriall thereof to his posteritie. Therefore, first he desireth G D D to forgive his sinnes, and to renew in him his

his holy spirit, with promise that hee will not bee vnmindfull of those great graces. finally, fearing least God should punish the whole Church for his fault, hee requireth that hee would rather increase his graces towards the same.



act: and purifie yet once againe, my hainous crime and bloudy fact.

- 3 Remorse and sorrow doe constraine me to acknowledge mine excesse:
my sinnes alas doe still remaine before my face without release.
- 4 For thee alone I haue offended, committing euill in thy sight:
and if I were therefore condemned, yet were thy iudgments iust & right.
- 5 It is too manifest alas, that first I was conceiued in sinne:
yea of my mother so bozne was, and yet vile wretch remaine therein.
- 6 Also behold Lord thou dost loue the inward truth of a pure heart:
therefore thy wisdom from aboue thou hast reueal'd me to conuert.
- 7 If thou with Ilop purge this blot, I shall be clearer then the glasse:
and if thou wash away my spot, the snow in whitnesse shall I passe.
- 8 Therefore O Lord such ioy me send, that inwardly I may find grace:
and y my strength may now amēd, which thou hast swag'd for my trespas
- 9 Turne backe thy face and frobning ire, for I haue felt enough thy hand:
and purge my sinnes I thee desire, which doe in number passe the sand.
- 10 Make new my heart within my brest, and frame it to thy holy will:
thy constaut spirit in me let rest, which may these raging enemies kill.

The second part.

- 11 Cast me not Lord out from thy face, but speedily my torments end:
take not from me thy spirit and grace, which may frō dangers me defend.
- 12 Restore me to those ioyes againe, which I was wont in thee to find:
and let me thy free spirit retaine, which vnto thee may stirre my mind.
- 13 Thus when I shall thy mercies know, I shall instruct others therein:
and men likewise that are brought low, by mine example shall flee sinne.
- 14 O God that of my health art Lord, forgieue me this my bloudy vice:
my heart and tongue shall theu, accord to sing thy mercies and iustice.

- 15 Touch thou my lips, my tongue vnto, O Lord which art the onely key:
and then my mouth shall testifie, thy wondrous works & praise alway.
- 16 And as for outward sacrifice I would haue offered many one:
but thou esteemest them of no price, and therein pleasure takst thou none.
- 17 The heauie heart, the mind opprest O Lord thou neuer dost reiect,
and to speake truth it is the best, and of all sacrifice the effect.
- 18 Lord vnto Sion turne thy face, poure out thy mercies on thy hill,
and on Ierusalem thy grace, build vp thy wals, and loue it still.
- 19 Thou shalt accept then our offrings of peace & righteousness I say,
yes, calues and many other things vpon thine Altar will we lay.

Another of the same by I. H.

Sing this as the Lamentation.

- H**ave mercy on me God, after thy great abundant grace:
after thy mercies multitude do thou my sinnes deface.
- 2 Psea, wash me more from mine offence, and cleanse me from my sinne:
for I doe know my faults, and still my sinnes are in mine eyne.
 - 3 Against thee, thee alone I haue offended in this case,
and euill haue I done before the presence of thy face.
 - 4 That in the things that thou dost say, vp-right thou maist be tride:
and eke in iudging that the doome may passe vpon thy side.
 - 5 Behold in wickednesse my kind and shape I did receiue:
and loe my sinfull mother eke, in sinne did me conceiue.
 - 6 But loe, the truth of inward parts is pleasant vnto thee:
and secrets of thy wisdom thou reuealed hast to me.
 - 7 With Aspe Lord besprinkle me, I shall be cleansed so:
yea, wash thou me, and so I shall be whiter then the snow.
 - 8 Of ioy and gladnesse make thou me to heare the pleasing voice:
that so the bruised bones which thou hast broken may reioyce.
 - 9 From the beholding of my sinnes, Lord turne away thy face,
and all my deeds of wickednesse doe vtterly deface.
 - 10 O Lord create in me a heart vnspotted in thy sight:
and eke within my bowels Lord renew a stabled sprite.
 - 11 Re cast me from thy sight, nor take thy holy spirit away:
the comfort of thy sauing helpe giue me againe I pray.
 - 12 With thy free spirit establish me, and I will teach therefore
sinners thy waies, and wicked shall be turned to thy loze.

The second part.

- 13 O God that art my God of health, from bloud deliuer me,
that praises of thy righteousness, my tongue may sing to thee.
- 14 My lips that yet fast closed be, doe thou O Lord vnloose,
the praises of thy Maiestie my mouth shall so disclose.

- 15 I would haue offred sacrifice, if that had pleased thee:
but pleased with burnt offerings, I know thou wilt not be.
- 16 A troubled spirit is sacrifice, Delightfull in Gods eyes:
a broken and an humble heart, God thou wilt not despise.
- 17 In thy good will deale gently Lord to Sion, and withall
grant that of thy Jerusalem, vpreard may be the wall.
- 18 Burnt offerings, gifts, and sacrifice of iustice in that day
thou shalt accept, and Calues they shall vpon thine Altar lay.

Quid gloriaris. Psal. Lij. I. H.

Dauid describeth the arrogant Tyranny of his aduersary Doeg, Sauls chiefe shepheard, who by false surmises caused Abimelech with the rest of the Priests to bee slaine. Dauid prophesieth his destruction, and encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. And finally, hee rendreth thanks to God for his deliuerance. In this Psalme is liuely set forth the Kingdome of Antichrist.



Why dost thou Tyrant boast abroad, thy wicked workes to
praise: dost thou not know there is a God, whose mercies last alwaies?
Why doth thy mind yet still deuise such wicked wiles to warpe? Thy
tongue vntrue in forging lies, is like a Rasor sharpe.

- 3 On mischief why setst thou thy mind, and wilt not walke vpriight?
thou hast more lust false tales to find, then bring the truth to light.
- 4 Thou doest Delight in fraud and guile, in mischief, blood and wrong:
thy lips haue learn'd the flattering stile, O false Deceitfull tongue.
- 5 Therefore shall God for euer confound, and plucke thee from thy place,
thy seed root out from of the ground, and so shall thee deface.
- 6 The iust when they behold thy fall, with feare shall praise the Lord,
and in reproach of thee with all, cry out with one accord.
- 7 Behold the man that would not take the Lord for his defence,
but of his goods his God did make, and trust his corrupt sense.
- 8 But I an Oliue fresh and greene will spring and spread abroad:
for why, my trust all times hath beene vpon the liuing God.
- 9 For this therefore will I giue praise to thee with heart and voice:
I will set forth thy Name alwaies, wherein thy Saints reioyce.

Dixit insipiens. Psal. Lij. T. N.

The Prophet describeth the crooked nature, the cruelty and punishment of the wicked, when they looked not for it, and desireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46: Psalme.

The foolish man in that which he within his heart hath said:
that there is any God at all hath vtterly denaid.

2 They are corrupt, and they also a haynous worke haue wrought:
among them all there is not one of good that worketh ought.

3 The Lord looke downe on sonnes of men from heauen all abroad,
to see if any were that would be wise and seeke for God.

4 They are all gone out of the way, they are corrupted all:
there is not one doth any good, there is not one at all.

5 Doe not all wicked workers know, that they doe feed vpon
my people as they feed on bread, the Lord they call not on.

6 Euen there they were afraid and stood with trembling all dismayd:
whereas there was no cause at all, why they should be afraid.

7 For God his bones that thee besiege hath scattred all abroad:
thou hast confounded them, for they reiecte are of God.

8 O Lord giue thou thy people health, and thou O Lord fulfill
thy promise made to Israell from out of Sion hill.

9 When God his people shall restore that erst were captiue lad:
then Iacob shall therein reioyce, and Israell shall be glad.

Deus in nomine. Psal. Liiij. T. N.

Dauid brought into great danger by reason of Siphims, calleth vpon the name of God to destroy his enemies, promising sacrifice and free offerings for their deliuerance.

Sing this as the 46. Psalme.

God saue me for thy holy Name, and for thy goodnesse sake:
vnto the strength Lord of the same I doe my cause betake.

2 Regard O Lord and giue an eare to me when I doe pray:
bow downe thy selfe to me and heare the words that I doe say.

3 For strangers by against me rise, and tyrants bere me still,
which haue not God before their eies, they seeke my soule to spill.

4 But loe my God doth giue me aid, the Lord is straight at hand:
with them by whom my soule is staid, the Lord doth euer stand.

5 With plagues repay againe all those, for me that lie in wait:
and with thy truth destroy my foes, with their owne snare and bait.

6 An offring of free heart and will, then I to thee shall make:
and praise thy Name, for therein still great comfort I doe take.

7 O Lord at length doe set me free from them that craft conspire:
and now mine eies with ioy doe see on them my hearts desire.

Exaudi Deus. Psal. Lv. T. S.

Dauid being in great heavinesse and distresse, complaineth of the cruelty of Saul, and of the falshood of his
familiar

familiar acquaintance, vntering most ardent affections to moue the Lord to pittie him. After being assured of deliuerance, he setteth forth the grace of God, as though he had already obtained his request.

Sing this as the 35. Psalme.

- O** God giue eare and doe apply to heare me when I pray:
and when to thee I call and cry, hide not thy face away.
- 2 Take heed to me, grant my request, and answere me againe:
with plaints I pray full sore opprest, great griefe doth me constraine.
- 3 Because my foes with threats and cries oppresse me through despight:
and so the wicked sort likewise, to bere me haue Delight.
- 4 For they in counsell doe conspire to charge me with some ill:
and in their hasty wrath and ire they doe pursue me still.
- 5 My heart doth faint for want of breath, it panteth in my breast:
the terrors and the dread of death, doe worke me much vnrest.
- 6 Such dreadfull feare on me doth fall, that I therewith doe quake:
such horroz overwhelmeth me withall, that I no shift can make.
- 7 But I do say, who will giue me the swift and pleasant wings
of some faire Dove, that I may fly and rest me from these things?
- 8 Loe then I would goe farre away, to fly I would not cease:
and I would hide my selfe and stay in some great wildernesse.
- 9 I would be gone in all the hast, and not abide behind,
that I were quite and ouerpast these blasts of boysterous wind.
- 10 Diuide them Lord, and from them pull their diuellish double tongue:
for I haue spide their Citties full of rapine, strife and wrong.
- 11 Which things both night & dayes throughout doe close her as a wall,
in midst of her is mischief stout, and sorow eke withall.
- 12 Her priuie parts are wicked plaine, her deeds are much too vile,
and in her streets there doth remaine all crafty fraud and guile.
- The second part.
- 13 If that my foes did seeke my shame, I could it well abide:
from open enemies checke and blame some where I could me hide.
- 14 But thou it was my fellow deare, which friendship didst pretend:
and didst my secret counsell heare, as my familiar friend.
- 15 With whom I had delight to talke in secret and abroad:
and we together oft did walke within the house of God.
- 16 Let death in hast vpon them fall, and send them quicke to hell:
for mischief raigneth in the hall and parlour where they dwell.
- 17 But I vnto my God doe crie, to him for helpe I flee:
the Lord doth heare me by and by, and he doth succour me.
- 18 At morning, none, and euening tide, vnto the Lord I pray:
when I so instantly haue cride, he doth not say me nay.
- 19 To peace he shall restore me yet, though warre be now at hand:
although the number be full great, that would against me stand.

- 20 The Lord that first and last doth raigne, both now and evermore,
will heare when I to him complaine, and punish them full sore.
- 21 For sure there is no hope that they to turne will once accord:
for why, they will not God obay, nor doe not feare the Lord.
- 22 Upon their friends they laid their hands, which were in couenant knit.
of friendship, to neglect their bands they passe or care no whit.
- 23 While they haue warre within their heart, as butter are their words:
although his words were smooth as oyle, they cut as sharpe as sword.
- 24 Cast thou thy care vpon the Lord, and he shall nourish thee:
for in no wise will he accord the iust in thral to see.
- 25 But God will cast them deepe in pit, that thirst for bloud alwaies:
he will no guilefull man permit to liue out halfe his daies.
- 26 Though such be quite destroyd and gone, in thee O Lord I trust:
I shall depend thy grace vpon, with all my heart and lust.

Miserere mei. Psal. Lvj. I. H.

David brought to Achis, King of Gath, 2 Sam. 21. 12. complaineth of his enemies, demanding succour, putteth his trust in God and in his promises, and promiseth to performe his vowes which he had taken vpon him, whereof this was the effect, to praise God in his Church.

Sing this as the Lamentation.

- H**us mercy Lord on me I pray, for man would me deuoure:
he fighteth with me day by day, and troubleth me each houre.
- 2 Mine enemies daily enterprize to swallow me out-right:
to fight against me many rise, O thou most high of might.
- 3 When they would make me most afraid, with boast and brags of pride,
I trust in thee alone for ayd, by thee I will abide.
- 4 Gods promises I doe mind and praise, O Lord I sticke to thee:
I doe not care at all assaies, what flesh can doe to mee.
- 5 What things I either did or spake, they wrest them at their will:
and all the counsell that they take, is how to worke me ill:
- 6 They all consent themselues to hide, close watch for me to lay:
they spy my pathes, and snares haue tide, to take my life away.
- 7 Shall they thus scape on mischief set: thou God on them wilt frowne:
for in his wrath he doth not let to throw whole kingdomes downe.
- 8 Thou seest how oft they make me flee, and on my teares dost looke:
reserue them in a glasse by thee, and write them in a booke.
- 9 When I doe call vpon thy Name, my foes away doe start:
I well perceiue it by the same, that God doth take my part.
- 10 I glory in the word of God, to praise it I accord:
with ioy will I declare abroad the promise of the Lord.
- 11 I trust in God, and yet I say, as I before began,
the Lord he is my helpe and stay, I doe not care for man.
- 12 I will performe with heart so free, to God my vowes alwaies:
and I O Lord all times to thee will offer thanks and praise.

- 13 My soule from death thou dost defend, and keepe my feet vp right:
that I before thee may ascend, to such as liue in light.

Miserere. Psal. Lvij. I. H.

Dauid being in the desert of Ziph, where the Inhabitants did betray him, and at length in the same came with Saul, calleth most earnestly vnto God, with a full confidence, that hee will performe his promise, and take his cause in hand: also that he will shew his glorie in the heauens and earth against his cruel enemies, therefore doth he render laud and praise.

Sing this as the 44. Psalme.

- T**ake pittie for thy promise sake, haue mercy Lord on me:
for why, my soule doth her betake vnto the helpe of thee.
2 Within the shaddow of thy wings I set my selfe full fast:
till mischiefe, malice, and like things be gone and ouerpast.
3 I call vpon the God most high, to whom I sticke and stand:
I meane the God that will stand by the cause I haue in hand.
4 From heauen he hath sent his aide to saue me from their spight:
that to deuoure me haue assaid, his mercy, truth, and might.
5 I lead my life with Lyons fell, all set with wrath and ire:
and with such wicked men I dwell, that fret like flames of fire.
6 Their teeth are speares and arrowes long, as sharpe as I haue seene:
they wound and cut with their quick tong, like swords & weapons keene
7 Set vp and shew thy selfe O God, aboue the heauens bright:
exalt thy praise on earth abroad, thy Maiesty and might.
8 They lay their net, and doe prepare a priue caue and pit:
wherein they thinke my soule to snare, but they are fallen in it.
9 My heart is set to laud the Lord, in him to ioy alwaies:
my heart I say doth well accord to sing his laud and praise.
10 Awake my ioy, awake I say, my Lute, my Harpe and string:
for I my selfe before the day, will rise, reioyce, and sing.
11 Among the people I will tell the goodnesse of my God:
and shew his praise that doth excell in heathen lands abroad.
12 His mercy doth extend as farre, as heauens all are hie:
his truth as hie as any starre that standeth in the skie.
13 Set forth and shew thy selfe O God aboue the heauens bright:
extoll thy praise on earth abroad, thy Maiestie and might.

Si verè vtique. Psal. Lvij. I. H.

Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealed to Gods iudgement, shewing that the iust shall reioyce, when they see the punishment of the wicked, to Gods glory.

Sing this as the 48. Psalme.

- Y**e Rulers that are put in trust to iudge of wrong and right:
be all your iudgements true and iust, not knowing meed or might.
2 Nay in your hearts you marke and muse, in mischiefe to consent:
and where you should true iustice vse, your hands to bribes are bent.
3 This wicked sort from their birth day, haue erred on this wise:
and from their mothers wombe alway, haue vsed craft and lies.

- 4 In them the poyson of the breath of Serpents doe appeare:
yea, like the Adder that is deafe, and fast doth stop her eare.
- 5 Because she will not heare the voice of one that charmeth well:
no though he were the chiefe of choise, and therein did excell.
- 6 O God breake thou their teeth at once within their mouths throughout,
the tuskes that in their great iaw-bones like Lyons whelps hang out.
- 7 Let them consume away and wast as water runs forth-right:
the shafts that they do shoot in hast, let them be broke in flight.
- 8 As Snailles doe wast within the shell, and vnto slime doe runne:
as one before his time that fell, and neuer saw the Sunne.
- 9 Before the thornes that now are yong, to bushes big shall grow,
the stormes of anger waxing strong, shall take them ere they know.
- 10 The iust shall ioy, it doth them good, that God doth vengeance take,
and they shall wash their feet in bloud of them that him for sake.
- 11 Then shall the world shew forth and tell that good men haue reward:
and that a God on earth doth dwell, that iustice doth regard.

Eripe me. Psal. Lix. I. H.

Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God, declareth his innocency and their fury, desiring God to destroy all those that sinne of malicious wickednes, whom though he keepe aliuie for a time to exercise his people, yet in the end hee will consume them in his wrath, that he may be knowne to be the God of Jacob, to the worlds end: for this he singeth praised to God, assured of his mercies.

S End aid and saue me from my foes, O Lord I pray to thee:
Defend and keepe me from all those that rise and strue with me. O Lord
preferue me from those men, whose doings are not good: and set me sure
and safe from them, that still thirst after bloud.

- 3 For loe they wait my soule to take, they rage against me still:
yea, for no fault that I did make, I neuer did them ill.
- 4 They rume and doe themselves prepare, when I no whit offend:
arise and saue me from their snare, and see what they intend.

- 5 O Lord of hosts of Israell, arise and strike all Lands,
and pittie none that doe rebell, and in their mischiefe stands.
- 6 At night they stirre and seeke about, as hounds they houle and grin:
and all the Citty cleane throughout, from place to place they run.
- 7 They speake of me with mouth alway, but in their lips were swords:
they greed my death, & then would say, what: none doth heare our words
- 8 But Lord thou hast their waies espiide, and laught thereat apace:
the heathen folke thou shalt deride, and mocke them to their face.
- 9 The strength that doth my foes withstand, O Lord doth come of thee:
my God he is my helpe at hand, a fort of fence to me:
- 10 The Lord to me doth shew his grace in great aboundance still:
that I may see my foes in case, such as my heart doth will.
- 11 Destroy them not at once O God, least it from mind do fall:
but with thy strength driue them abroad, and so consume them all.
- 12 For their ill words and truthlesse tongue, confound them in their pride:
their wicked oaths with lyes and wrong, let all the world deride.
- 13 Consume them in thy wrath O Lord, that nought of them remaine:
that men may know throughout the world, that Jacobs God doth
- 14 At euening they returne apace, as dogs they grin and cry: (raigne.
throughout the streets in euery place, they run about and spie.
- 15 They seeke about for meat I say, but let them not be fed,
nor find a house wherein they may be bold to put their head.
- 16 But I will shew thy strength abroad, thy goodnesse I will praise:
for thou art my defence and God, at need in all assaies.
- 17 Thou art my strength, thou hast me staid, O Lord I sing to thee,
thou art my fort, my fence and aid, a louing God to me.

Deus repulisti. Psal. Lx. I. H.

David being King ouer Iuda, and hauing had victozies, shewing by euident signes that God elected him King, assurcth the people that God will prosper them, if they approue the same. After he prayeth vnto God to finish that he had begunn.

Sing this as the 59. Psalme.

- O Lord thou didst vs cleane forsake, and scatter vs abroad:
such great displeasure thou didst take, returne to vs O God,
- 2 Thy might did moue the land so sore, that it in sunder brake:
the hurt thereof O Lord restore, for it doth bow and quake.
- 3 With heauie chance thou plaguest thus, the people that are thine:
and thou hast giuen vnto vs a drinke of deadly wine.
- 4 But yet to such as feare thy Name, a token shall ensue:
that they may triumph in the same, because thy word is true.
- 5 So that thy might may keepe and saue thy folke that fauour thee:
that they thy helpe at hand may haue, O Lord grant this to mee.
- 6 The Lord did speake from his owne place, this was his ioyfull tale:
I will diuide Sichem by pace, and mete out Succoths vale.

- 7 Gilead is giuen to my hand, Manasses mine beside :
Ephraim the strength of all my land, my law doth Juda guide.
- 8 In Moab I will wash my feete, ouer Edom throw my shoe:
and thou Palestine ought'st to seeke for fauour me vnto.
- 9 But who shall bring me at that tide vnto the Citty strong :
or who to Edom will me guide, so that I goe not wrong :
- 10 Wilt thou my God which didst forsake thy folke, their land & coasts :
our wars in hand thou wouldst not take, nor walke among our hoasts.
- 11 Giue aid O Lord, and vs relieue from them that vs disdain:
the helpe that hoasts of men can giue, it is but ail in vaine.
- 12 But thzough our God we shall haue might to take great things in hand.
he will tread downe and put to flight all those that vs withstand,

Exaudi Deus. Psal. Lxj. I. H.

Whether that he were in danger of the Amozites, or being pursude of Absolon, here he cryeth to be heard and deliuered, and confirmed in his kingdome, he promisetly perpetuall praise.

Regard O Lord for I complaine and make my sute to thee:

let not my words retorne in vaine, but giue an eare to me. From out the
coasts and vtmost parts of all the earth abroad : In grieve & anguish of
mine heart I cry to thee O God.

- 3 Upon the rocke of thy great power, my wofull mind repose:
thou art my hope, my fort and tower, my fence against my foes.
- 4 Within thy tent I lust to dwell for euer to endure :
vnder thy wings I know right well, I shall be safe and sure.
- 5 The Lord doth my desire regard, and doth fulfill the same,
with godly gifts doth he regard, all them that feare his Name.
- 6 The king shall be in health maintaine, and so prolong his daies:
that he from age to age shall raigne for euermore alwaies.
- 7 That he may haue a dwelling place before the Lord for aye:
O let thy mercy, trutth, and grace, defend him from decay.
- 8 Then shall I sing for euer still with praise vnto thy Name:
that all my vowes I may fulfill, and daily pay the same.

Nonne Deo subiecta. Psal. Lxij. I. H.

David declareth by his example, and by the nature of God, that he must trust in God alone, and thereto exhorteth all people, seeing that all is vanitie, and without God all goeth to nought: and we are alwaies taught that God only is of power to saue, and that he rewardeth man according to his workes.

Sing this as the 61. Psalme.

- M**y soule to God shall giue good heed, and him alone attend:
 for why, my health and hope to speed doth whole on him depend.
 2 For he alone is my defence, my rocke, my health, my aide:
 he is my stay that no pretence shall make me much dismaide.
 3 O wicked folke, how long will ye vse crafts: sure ye must fall:
 for as a rotten hedge ye be, and like a tottering wall.
 4 Whom God doth loue, ye seeke alwaies to put him to the worse:
 ye loue to lye, with mouth ye praise, and yet your heart doth curse,
 5 Yet still my soule doth whole depend on God my chiefe desire:
 from all false feats me to defend, none but him I require.
 6 He is my rocke, my strength, my tower, my health is of his grace:
 he doth support me that no power can moue me out of place.
 7 God is my glory and my health, my soules desire and lust:
 my fort, my strength, my stay, my wealth, God is mine onely trust.
 8 O haue your hope in him alway, ye folke with one accord,
 poure out your hearts to him and say, our trust is in the Lord.
 9 The sonnes of men deceitfull are, on ballance but a sleight:
 with things most vaine doe them compare, for they can keepe no weight.
 10 Trust not in wrong, robbery or stealth, let vaine delights begone,
 though good well got flow in with wealth, set not your hearts thereon.
 11 The Lord long since one thing did tell, which heere to mind I call:
 he spake it oft, I heard it well, that God alone doth all.
 12 And that thou Lord art good and kind, thy mercy doth exceed:
 so that all sorts with thee shall find according to their deed.

Deus, Deus meus. Psal. Lxiiij. T. S.

David after hee had bene in great danger by Saul in the desert of Ziph made this Psalme, wherein he giueth thanks to God for his wonderfull deliuerance, in whose mercies hee trusted euen in the midst of his miseries, prophesying the destruction of Gods enemies, and contrariwise happinesse to all them that trust in the Lord. 1. Sam. 3.

Sing this as the 44. Psalme.

- O** Lord my God I watch betime, to come to thee in hast:
 for why, my soule and body both, doe thirst of thee to tast:
 And in this barren wildernesse, where waters there are none,
 my flesh is parcht for thought of thee, for thee I wish alone.
 2 That I might see yet once againe, thy glory, strength and might:
 as I was wont it to behold within thy Temple bright.
 3 For why, thy mercies far surmount this life and wretched daies,
 my lips therefore shall giue to thee due honour, laud, and praise.

- 4 And whilst I liue I will not faile to worſhip thee alway:
and in thy Name I ſhall liſt by my hands when I doe pray.
- 5 My ſoule is filled with marrow, which is both fat and ſweet:
my mouth therefore ſhall ſing ſuch ſongs as are for thee moſt meet.
- 6 When as in bed I thinke on thee, and eke all the night tide:
- 7 For vnder couert of thy wings, thou art my ioyfull guide.
- 8 My ſoule doth ſurely ſticke to thee, thy right hand is my power:
- 9 And thoſe that ſeek my ſoule to ſtroy, them death ſhall ſoone deuoure.
- 10 The ſword ſhall them deuoure each one, their carcaſſes ſhall feed
the hungry foxes which doe ruine, their prey to ſeek at need.
- 11 The King and all men ſhall reioyce, that doe profeſſe Gods word:
for lyars mouths ſhall then be ſtopt, which haue the truth diſturbd.

Exaudi Deus vocem meam. Pfal. Lxiiij. I. H.

David prayeth againſt the falſe reporters & ſlanderers, he declareth their puniſhment and deſtruction, to the comfort of the iuſt, and the glory of God.

Sing this as the 30. Pfalme.

- O** Lord vnto my voice giue eare, with plaint when I doe pray:
and rid my life and ſoule from feare of foes that threat to ſlay.
- 2 Defend me from that ſort of men, which in deceits do lurke:
and from the frowning face of them, that all ill feats do worke,
 - 3 Who whet their tongues as we haue ſcene men whet a ſharp their ſwords
they ſhoot abroad their arrowes keene, I meane moſt bitter words,
 - 4 With priuie ſleight ſhoot they their ſhaft, the vpright man to hit:
the iuſt vnware to ſtrike by craft, they care or feare no whit.
 - 5 A wicked worke haue they decreed, in counſell thus they cry:
to uſe deceit let vs not dread, what, who can it eſpie?
 - 6 What waies to hurt they talke and muſe all times within their heart:
they all conſult what feats to uſe, each doth inuent his part.
 - 7 But yet all this ſhall not preuaile, when they thinke leaſt vpon,
God with his dart ſhall ſure aſſaile and wound them euery one.
 - 8 Their crafts & their ill tonges withal, ſhal worke themſelues ſuch blame,
that they which then behold their fall, ſhall wonder at the ſame.
 - 9 Then all that ſee ſhall know right wel, that God the thing hath wrought:
and praiſe his witty works and tell what he to paſſe hath brought.
 - 10 Yet ſhall the iuſt in God reioyce, ſtill truſting in his might:
ſo ſhall they ioy with mind and voice, whole heart is pure and right.

Te decet hymnus. Pfal. Lxv. I. H.

A praiſe and thankſgining vnto God by the faithfull, who are ſignified by Sion & Ieruſalem for the chaſing, preſeruation, and gouernance of them, and for the plentifull bleſſings poured forth by on all the earth.

Sing this as the 30. Pfalme.

Thy praiſe alone O Lord both raigne in Sion thine obone hill:
their vowes to thee they doe maintaine, and their beheſts fulfill.

- 2 For that thou dost their praiers heare, and dost thereto agree :
thy people all both farre and neere, with truth shall come to thee.
- 3 Our wicked life so farre exceeds, that we should fall therein:
but Lord forgieue our great misdeeds, and purge vs from our sinne.
- 4 The man is blest whom thou dost chuse within thy court to dwell :
thy house and temple he shall vse, with pleasures that excell.
- 5 Of thy great iustice heare vs God, our health of thee doth rise :
the hope of all the earth abroad, and the sea coast likewise.
- 6 With strength thou art beset about, and compass with thy power:
thou mak'st the mountaines strong and stout, to stand in euery shower.
- 7 The swelling seas thou dost asswage, & mak'st their streames full still:
thou dost restraine the peoples rage, and rulest them at thy will.
- 8 The folke that dwell full farre on earth, shall dread thy signes to see,
which moorne and euening in great mirth doth passe with praise to thee.
- 9 When that the earth is chapt and dry, and thirsteth more and more,
then with thy drops thou dost apply, and much increase her store.
- 10 The floud of God doth ouerflow, and so doth cause to spring,
the seed and corne which men doe sow, for he doth giue the thing.
- 11 With wet thou dost her furrowes fill, whereby her clods doe fall:
thy drops to her thou dost distill, and blesse her fruit withall,
- 12 Thou deckst the earth with thy good grace, with faire & pleasant crop :
the clouds distill the dew apace, great plenty they do drop.
- 13 Whereby the desert shall begin, full great increase to bring,
the little hils shall ioy therein, much fruit in them shall spring.
- 14 In places plaine the flocks shall feed, and couer all the earth:
the vallies with corne shall so exceed, that men shall sing for mirth.

Iubilate Deo omnes. Psal. Lxvj. I. H.

Here prouoketh all men to praise the Lord, and to consider his works, rehearsing two things most wonderfull. He setteth forth the power of God, to affray the rebels, and sheweth how God hath deliuered Israel from great bondage and afflictions, hee promisseth to giue sacrifice, and prouoketh all men to heare what God hath done for him, and to praise his Name.

Sing this as the 68. Psalme.

YE men on earth in God reioyce, with praise set forth his Name:
extoll his might with heart and voice, giue glory to the same.

- 2 How wonderfull O Lord say ye, in all thy works thou art:
thy foes for feare doe seeke to thee, full sore against their heart.
- 3 All men that dwell the earth throughout, do praise the Name of God:
the laud thereof the world about is shew'd and set abroad.
- 4 All folke come forth, behold & see what things the Lord hath wrought:
marke well the wondrous works that he for man to passe hath brought.
- 5 He laid the Sea like heaps on hie, therein a way they had
on foot to passe both faire and dry, whereof their hearts were glad.
- 6 His might doth rule the world alway, his eyes all things behold,
all such as would him disobay, by him shall be controld.

- 7 See people giue vnto our God due laud and thanks alwaies:
with ioyfull voice declare abroad, and sing vnto his praise.
- 8 Which doth endue our soule with life, and it preserue withall,
and stayes our feet, so that no strife can make vs slip or fall.
- 9 The Lord doth proue our deedes with fire, if that they will abide,
as workemen doe when they desire to haue their mettals tride.
- 10 Although thou suffer vs so long in prison to be cast,
and there with chaines and fetters strong to lye in bondage fast.
- The second part.
- 11 Although I say thou suffer men on vs to ride and raigne,
though we through fire and water runne for very griefe and paine:
- 12 Yet sure thou dost of thy good grace dispose it to the best,
and bring vs out into a place to liue in wealth and rest.
- 13 Vnto thy house resort will I to offer and to pray:
and there I will my selfe apply my bowes to thee to pay.
- 14 The vowes that with my mouth I spake in all my griefe and smart,
the vowes I say which I did make in dolour of my heart.
- 15 Burnt offrings I will giue to thee, of Oren fat and Rams:
no other sacrifice shall be of Bullocks, Goats, and Lambs.
- 16 Come for th and harken heere full soone, all ye that feare the Lord,
what he for my pooze soule hath done, to you I will record.
- 17 Full oft I call vpon thy grace, this mouth to him doth cry:
and thou my tongue make speed apace, to praise him by and by.
- 18 But if I feele my heart within, in wicked workes reioyce:
or if I haue delight to sinne, God will not heare my voice.
- 19 But surely God my voice hath heard, and what I doe require:
my prayer he doth well regard, and graunteth my desire.
- 20 All praise to him that hath not put, nor cast me out of mind:
nor yet his mercy from me shunt, which I doe euer find.

Deus misereatur nostri. Psal. Lxvij. I. H.

A sweet Prayer for all the faithfull to obtaine the fauour of God, and to bee enlightened with his countenance, to the end that his way and iudgements may be knowne throughout the earth. A reioycing that God is the gouernour of all Nations.

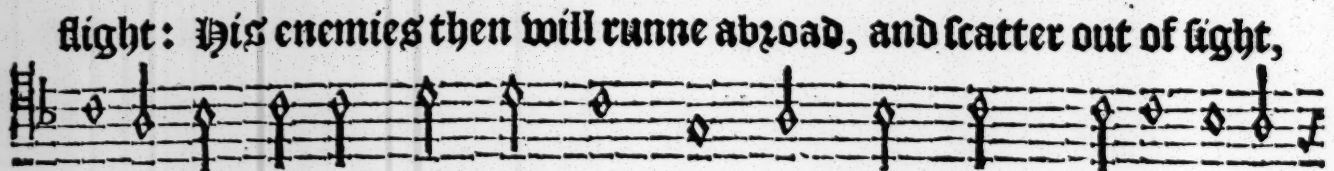
Sing this as the 30. Psalme.

- H** Aue mercy on vs Lord, and grant to vs thy grace:
to shew to vs do thou accord the brightnesse of thy face.
- 2 That all the earth may know, the way to godly wealth:
and all the Nations on a row, may see thy sauing health.
- 3 Let all the world O God, giue praise vnto thy Name.
O let the people all abroad, extoll and laud the same.
- 4 Throughout the world so wide, let all reioyce with mirth:
for thou with truth and right dost guide the Nations of the Earth.

- 5 Let all the world O God, giue praise vnto thy Name,
O let the people all abroad, extoll and laud the same.
- 6 Then shall the earth encrease, great store of fruit shall fall,
and then our God, the God of peace, shall blesse vs eke withall.
- 7 God shall vs blesse I say, and then both farre and neare,
the folke throughout the earth alway of him shall stand in feare.

Exurgat Deus. Psal. Lxviij.

In this Psalme Dauid setteth forth in a glasse the wonderfull mercies of God towards his people, who by all meanes and most strange sorts declareth himselfe to them. And therefore Gods Church by reason of his promises, graces, and victories, doth excell without comparison all worldly things, hee exhorteth therefore all men to praise God for euer.



the presence of the Lord, the wicked shall decay.

- 3 But righteous men before the Lord shall hartily reioyce:
they shall be glad and merry all, and chearefull in their voice.
- 4 Sing praisee, sing praise vnto the Lord who rideth on the skie:
extoll the name of Jah our God, and him doe magnifie.
- 5 That same is he that is aboue within his holy place:
that father is of fatherlesse, and iudge of widdowes case.
- 6 Houses he giues, and issue both, vnto the comfortlesse:
he bringeth bondmen out of thral, and rebels to distresse.
- 7 When thou didst march before thy folke the Egyptians from among,
and brough the through the wildernes, which was both wide and long:
- 8 The earth did quake, & rain poud down, heard were great claps of thun-
der the mout Sinai shooke in such sort, as it would cleaue asunder. (Der:
- 9 Thine heritage with drops of raine abundantly was walsh:
and if so be it barren warrt, by thee it was refresht.
- 10 Thy chosen flocke doth there remaine, thou hast prepar'd that place:
and for the poore thou dost prouide of thine especiall grace.

The second part.

- 11 God will giue women causes iust, to magnifie his Name:
when as his people triumphs make, and purchase brute and fame.
- 12 For puissant kings for all their power, shall flie and take the foile:
and women which remaine at home, shall helpe to part the spoile.
- 13 And though ye were as blacke as pots, your hue shall passe the Doue,
whose wings and feathers seeme to haue siluer and gold aboue.
- 14 When in this land God shall triumph on kings both hie and low,
then shall it be like Salmon hill, as white as any snow.
- 15 Though Basan be a fruitfull hill, and in height others passe:
yet Sion Gods most holy hill doth farre exceed in grace.
- 16 Why brag ye thus ye hills most hie, and leape for pride together:
the hill of Sion God doth loue, and there will dwell for euer.
- 17 Gods armie is two millions of warriours good and strong,
the Lord also in Sinai, is present them among.
- 18 Thou didst O Lord ascend on high, and captiues led them all,
which in times past thy chosen folke in prison kept and thrall.

Thou madst them tribute for to pay, and such as did repine,
thou didst subdue that they might dwell in thy temple diuine.

- 19 Now praised be the Lord for that he powres on vs such grace,
from day to day he is the God of our health and solace.

The third part.

- 20 God is the God from whom alone saluation commeth plaine:
he is the God by whom we scape all danger, death, and paine.
- 21 Thus God will wound his enemies head, and breake the hattie shalpe
of those that in their wickednesse, continually doe walke.
- 22 From Basan will I bring (said he) my people and my sheepe,
and all mine owne as I haue done, from danger of the deepe.
- 23 And make them dip their feet in bloud of those that hate my Name,
and dogs shall haue their tongues imbzude with licking of the same.
- 24 All men may see how thou O God thine enemies dost deface:
and how thou goest as God and King into thy holy place.
- 25 The singers goe befoze with ioy, the minstrels follow after:
and in the midst the Damfels play, with Timbrell and with Taber.
- 26 Now in the congregations O Israell praise the Lord:
and Jacobs whole posterity giue thanks with one accord.
- 27 Their chiefe was little Benjamin, but Iuda made their hoast,
with Zabulon and Nephthali, which dwelt about their coast.
- 28 As God hath given power to thee, so Lord make firme and sure
the thing that thou hast wrought in vs, for euer to endure.
- 29 And in thy temple gifts will wee giue vnto thee O Lord:
for thine vnto Ierusalem sure promise made by word.

The fourth part.

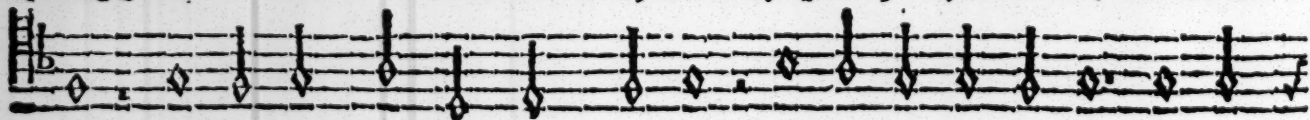
- 30 Sea, and strange kings to vs subdude, shall doe like in those daies:
 I meane to thee they shal present their gifts of laud and praise.
 He shall destroy the speare-mens ranks, their Calues and Buls of might:
 and cause them tribute pay, and daunt all such as loue to fight.
- 31 Then shall the Lords of Egypt come, and presents with them bring:
 the Moores most blacke shall stretch their hand vnto their Lord & King.
- 32 Therefore ye kingdomes of the earth, giue praise vnto the Lord,
 sing Psalmes to God with one consent, thereto let all accord.
- 33 Who though he ride and euer hath aboue the heauens bright:
 yet by his fearefull thunder-claps men may well know his might.
- 34 Therefore the strength of Israell, ascribe to God ou hie,
 whose might and power doth farre extend aboue the cloudy skie.
- 35 O God thy holinesse and power, is dread for euermore:
 the God of Israell giues vs strength, praised be God therefore.

Saluum me fac. Psal. Lxix. I. H.

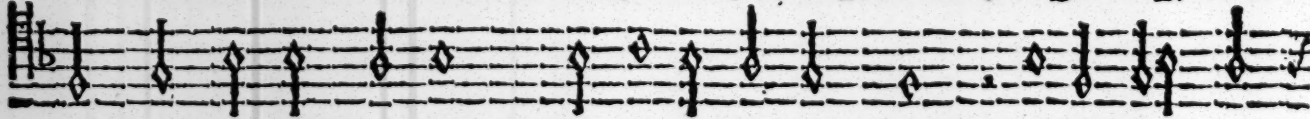
The complaints, prayers, seruent zeale, and great anguish of David, is set forth as a figure of Christ and his members: the malicious cruelty of their enemies, and their punishment also, where Judas and such traitors are accursed. Then gathereth he courage in his affliction, and offereth praises vnto God, which are more acceptable then all sacrifices, whercof all the afflicted may take comfort. finally, he doth prouoke all creatures to praises, prophesying of the Kingdome of Christ and the building of Iuda, where all the faithfull and their seed shall dwell for ever.



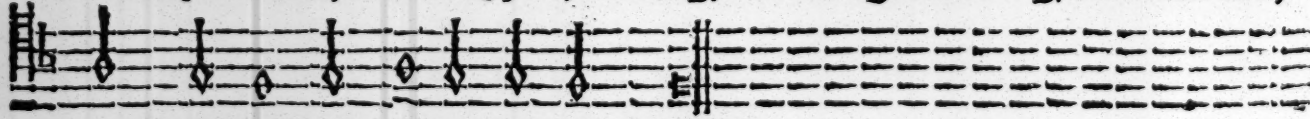
Aue me O God and that with speed, the waters flow full



fast: So nie my soule doe they proceed, that I am sore agast. I sticke



full deepe in filth and clay, whereas I feele no ground: I fall into such



flouds (I say) that I am like be drownd.

- 3 With crying oft I faint and quaille, my throat is hoarse and dry:
 with looking vp my sight doth faile for helpe to God on hie.
- 4 My foes that guiltlesse doe oppresse my soule, with hate are led:
 in number sure they are no lesse, then hairens are on my head.
- 5 Though for no cause they bere me sore, they prosper and are glad:
 they doe compell me to restore the things I neuer had.

- 6 What I haue done for want of wit, thou Lord all times canst tell:
and all the sinne that I commit to thee is knowne full well
- 7 O God of hostes defend and stay all those that trust in thee:
let no man doubt or shrink away for ought that chanceth mee.
- 8 It is for thee and for thy sake that I doe beare this blame:
in spight of thee they would me make to hide my face for shame.
- 9 My mothers Sonnes my Brothers all forsake me on a row:
and as a stranger they me call, my face they will not know.
- 10 Vnto thy house such zeale I beare that it doth pine me much:
their checks and taunts at thee to heare my very heart doth grutch.

The second part.

- 11 Though I doe fast my flesh to chast, yea if I weepe and mone:
yet in my teeth this geere is cast, they passe not thereupon.
- 12 If I for griefe and paine of heart in sackcloath vse to walke,
then they anon will it peruert, thereof they iest and talke.
- 13 Both hie and low, and all the throng that sit within the gate,
they haue me euer in their tongue, of me they talke and prate.
- 14 The drunkards which in wine delight, it is their chiefe pastime
to seeke which way to worke me spight, of me they sing and rime.
- 15 But thee the while O Lord I pray, that when it pleaseth thee,
for thy great truth thou wilt alway send downe thine ayde to me.
- 16 Pluck thou my foot out of the mire, from drowning doe me keepe:
from such as owe me wrath and ire, and from the waters deepe.
- 17 Least in the waues I should be drowned, and depth my soule deuoure,
and that the pit should me confound, and shut me in her power.
- 18 O Lord of hostes to me giue eare, as thou art good and kind,
and as thy mercy is most deare, Lord haue me in thy mind.
- 19 And doe not from thy seruant hide, nor turne thy face away:
I am opprest on euery side, in hast giue eare I say.
- 20 O Lord vnto my soule draw nie, the same with ayd repose:
because of their great tyranny, acquit me from my foes.

The third part.

- 21 That I abide rebuke and shame thou knowest and thou canst tell:
for those tha seek and worke the same, thou seest them all full well.
- 22 When they with brags doe breake my heart, I seeke for helpe anon,
but find no friends to ease my smart, to comfort me not one.
- 23 But in my meate they gaue me gall, too cruell for to thinke,
and gaue me in my thirst withall, strong vineger to drinke.
- 24 Lord turne their table to a snare, to take themselues therein:
and when they thinke full well to fare, then trap them in their gin.
- 25 And let their eyes be darke and blind that they may nothing see:
bow downe their backe and doe them bind in thraldome for to be.
- 26 Poure out thy wrath as hot as fire that it may on them fall:
let thy displeasure in thine ire, take hold vpon them all.

- 27 Als Desart dry their house disgrace, their off-spring eke expell,
that none thereof possesse their place, nor in their tents do dwell:
28 If thou dost strike the man to tame, on him they lye full soze:
and if that thou doe wound the same, they seeke to hurt him moze.
29 Then let them heape vp mischief still, sith they are all peruert,
that of thy fauour and good will they neuer haue no part.
30 And dash them cleane out of the booke of life, of hope, of trust:
that for their names they neuer looke in number of the iust.

The fourth part.

- 31 Though I O Lord, with woe and grieve haue beene full soze opprest:
thy helpe shall giue me such reliefe, that all shall be redrest.
32 That I may giue thy Name the praise, and shew it with a song:
I will extoll the same alwaies, with hearty thanks among.
33 Which is moze pleasant vnto thee (such mind thy grace hath borne)
then either Dre or Calfe can be, that hath both hoofe and horne.
34 When simple folke do this behold, it shall reioyce them sure:
all ye that seeke the Lord, behold, your life for aye shall dure.
35 For why, the Lord of hostes doth heare the poore when they complaine
his prisoners are to him full deare, he doth them not disdaine.
36 Wherefore the sky and earth below, the sea with floud and streame,
his praise they shall declare and shew, with all that liue in them.
37 For sure our God will Sion saue, and Iudaes Littie build:
much folke possession there shall haue, her streets shall all be fild.
38 His seruants seed shall keepe the same, all ages out of mind:
and there all they that loue his Name, a dwelling place shall find.

Deus in adiutorium. Psal. Lxx. I. H.

He prayeth to be right speedily deliuered, as in the xl. Psalme. Then he desireth the shame of his enemies,
and the ioyfull comfort of all those that seeke the Lord.

Sing this as the 30. Psalme.

- O God to me take heed, of helpe I thee desire:
O Lord of hostes with hast make speed, helpe, help I thee require.
2 With shame confound them all that seeke my soule to spill:
rebuke them backe with blame to fall that thinke and wish me ill,
3 Confound them that apply, and seeke to worke me shame:
and at my harme do laugh and cry, so, so, there goeth the game.
4 But let them ioyfull be in thee with ioy and wealth:
whiche onely trust and seeke to thee, and to thy sauing health,
5 That they may say alwaies, in mirth and one accord:
all glory, honour, laud and praise, be giuen to thee O Lord.
6 But I am weake and poore, come Lord, thine aide I lacke:
thou art my stay and helpe, therefore make speed and be not slacke,

In te Domine speravi. Psal. Lxxj. I. H.

He prayeth in faith established by the word of promise, and confirmed by the worke of God, from his youth: he desireth now to be deliuered from the euill and wicked man (meaning his Sonne Absalon and his confederacy) and he promiseth to bee mindfull for the same.

Sing this as the 69. Psalme.

- M**Y Lord my God in all distresse, my hope is whole in thee:
then let no shame my soule oppresse, nor once take hold on me.
- 2 As thou art iust defend me Lord, and rid me out of dread:
giue eare, and to my sute accord, and send me helpe at need.
 - 3 Be thou my rocke to whom I may for aid all times resort:
thy promise is to helpe alway, thou art my fence and fort.
 - 4 Saue me my God from wicked men, & from their strength and powre:
from folke vniust, and eke from them that cruelly deuoure.
 - 5 Thou art the stay wherein I trust, thou Lord of hostes art he:
yea, from my youth I had a lust still to depend on thee.
 - 6 Thou hast me kept euen from my birth, and I through thee was borne:
wherefore I will thee praise with mirth both euening and at morne.
 - 7 As to a monster seldome seene, much folke about me throng:
but thou art now, and still hast beene my fence and aid so strong.
 - 8 Wherefore my mouth no time shall lacke thy glory and thy praise:
and eke my tongue shall not be slacke to honour thee alwaies.
 - 9 Refuse me not O Lord I say, when age my lims doth take:
and when my strength doth wast away, doe not my soule forsake.
 - 10 Among themselues my foes enquire, to take me through deceit:
and they against me do conspire, that for my soule laid wait.

The second part.

- 11 Lay hand and take him now they said, for God from him is gone.
dispatch him quite, for to his ayde I wis there commeth none.
- 12 Doe not absent thy selfe away, O Lord when need shall be:
but that in time of grieve thou may in hast giue helpe to me.
- 13 With shame confound and ouerthrow all those that seeke my life:
oppresse them with rebukes also, that faine would worke me strife.
- 14 But I will patiently abide thy helpe at all assaies:
still more and more each time and tide, I will set forth thy praise.
- 15 My mouth thy iustice shall, record that daily helpe doth send:
but of thy benefites O Lord, I know no count nor end.
- 16 Yet will I goe and seeke forth one, with thy good helpe O God,
the sauing health of thee alone to shew and set abroad.
- 17 For of my youth thou took'st the care, and dost instruct me still:
therefore thy wonders to declare, I haue great mind and will.
- 18 And as in youth from wanton rage thou didst me keepe and stay:
forsake me not vnto mine age, and till my head be gray.

The third part.

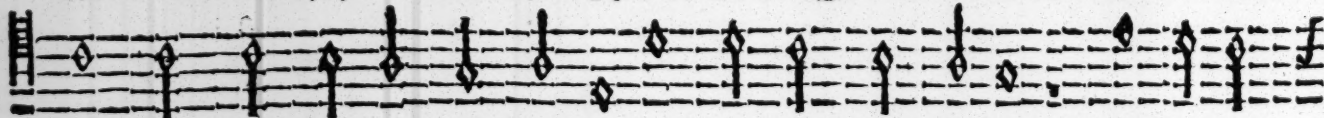
- 19 That I thy strength and might may shew to them that now be heere:
and that our seed thy power may know heereafter many a yeere.
- 20 O Lord thy goodnesse doth exceed thy doings all may see:
thy works are wonderfull indeed, oh, who is like to thee?
- 21 Thou mad'st me feeble afflictions sore, and yet thou didst me saue:
yea, thou didst helpe and me restore, and tookst me from the graue.
- 22 And thou mine honour dost encrease, my dignity maintaine:
yea, thou dost make all griefe to cease, and comfort'st me againe.
- 23 Therefore thy faithfulnessse to praise, I will with Violl sing:
my Harpe shall sound thy laud alwaies, O Israels holy King.
- 24 My mouth will ioyn with pleasant voice, when I shall sing to thee:
and eke my soule will much reioyce, for thou hast made me free.
- 25 My tongue thy vprightnessse shall sound, and speake it daily still:
for griefe and shame do them confound, that sought to worke me ill.

Deus iudicium tuum. Psal. Lxxij. I. H.

He prayeth that the Kingdom of God by Christ may come vnder the person of Salomon, vnder whom shall be righteousnesse, peace, and felicity, vnto whom all Kings & Nations shall doe Homage, whose name and power shall endure for ever.



well: and with his sonne that princely thing, Lord let thy iustice dwell.



fend through equity the poore that haue no might.

- 3 And let the mountaines that are hie vnto thy folke giue place,
and eke let little hils apply in iustice to encrease.
- 4 That he may helpe the weake and poore with aid, & make them strong,
and eke destroy for evermore all those that doe him wrong.
- 5 And then from age shall they, regard and feare thy might,
so long as Sunne doth shine by day, or else the Moone by night.
- 6 Lord make the King vnto the iust like raine to fields new mowne:
and like to drops that lay the dust, and fresh the land vnsowne.

7 The iust shall flourish in his time, and all shall be at peace:
untill the Moone shall leaue to prime, wast, change, and to encrease.
8 He shall be Lord of sea and land, from shore to shore throughout:
and from the foulds within the land, through all the earth about.

9 The people that in desert dwell, shall kneele to him full thicke:
and all his enemies that rebell, the earth and dust shall lick.

10 The Lords of all the Isles thereby, great gifts to him shall bring:
the kings of Saba and Arabie, giue many a costly thing.

The second part.

11 All kings shall seeke with one accord in his good grace to stand:
and all the people of the world shall serue him at his hand.

12 For he the needy sort doth saue that vnto him doe call:
and eke the simple folke that haue no helpe of man at all.

13 He taketh pittie on the poore, that are with need opprest:
he doth preserue them euermore, and bring their soules to rest.

14 He shal redeeme their life from dread, from fraud, from wrong, from might
and eke the blood that they shall bleed is precious in his sight.

15 But he shall liue, and they shall bring to him of Sabaes gold:
he shall be honoured as a king, and dayly be extold.

16 The mighty mountaines of his land, of corne shall beare such throng,
that it like Cedar trees shall stand, in Libanus full long.

17 Their Litties eke full well shall speede, the fruits thereof shall passe:
in plenty it shall farre exceed, and spring as greene as grasse.

18 For euer they shall praise his Name, while that the Sun is light:
and thinke them happy through the same, all folke shall blesse his might.

19 Praise ye the Lord of hostes, and sing to Israels God each one:
for he doth euery wondrous thing, yea he himselfe alone.

20 And blessed be his holy Name, all times eternally,
that all the earth may praise the same, Amen, Amen, say I.

Quam bonus Deus. Psal. Lxxiiij. T. S.

The Prophet teacheth by his example, that neither the worldly prosperity of the vngodly, nor yet the affliction of the good, ought to discourage Gods children, but rather ought to moue vs to consider our fathers providence, & to cause vs to reuerence Gods iudgements: forasmuch as the wicked vanish away like smok, and the godly enter into life euerlasting, in hope wherof he resigneth himselfe into Gods hands.

Sing this as the 44. Psalme.

How euer it be, yet God is good, and kind to Israell:
and to all such as safely keepe their conscience pure and well.

2 Yet like a foole I almost slipt, my feet began to slide:
and ere I wist, euen at a pinch my steps away gan glide.

3 For when I saw such foolish men I grudgde and did disdain,
that wicked men all things should haue without turmoyle or paine.

4 They neuer suffer pangs nor grieve, as if death should them smite,
their bodies are both stout and strong, and euer in good plight.

- 5 And free from all aduersity, when other men be spent:
and with the rest they take no part of plague or punishment.
- 6 Therefore presumption doth embrace their necke as doth a chaine:
and are euen wrapt as in a robe, with rapine and disdain.
- 7 They are so feed, that euen for fat their eyes oft-times out start:
and as for worldly goods they haue more then can wish their heart.
- 8 Their life is most licentious, boasting much of the wrong
which they haue done to simple men, and euer pride among.
- 9 The heauens and the liuing Lord, they spare not to blaspheme:
and prate they doe of worldly things, no wight they doe esteeme.
- 10 The people of God oft-times turne backe, to see their prosperous state,
and almost drinke the selfe same cup, and follow the same rate.

The second part.

- 11 How can it be that God say they, should know or vnderstand
these worldly things, since wicked men be Lords of sea and land?
- 12 For we may see how wicked men in riches still encrease,
rewarded well with worldly goods, and liue in rest and peace.
- 13 Then why doe I from wickednesse my fantasie refraine:
and wash my hands with innocents, and clense my heart in vaine?
- 14 And suffer scourges euery day, as subiect to all blame,
and euery morning from my youth, sustaine rebuke and shame?
- 15 And I had almost said as they, misliking mine estate:
but that I should thy children iudge as folke vnfortunate.
- 16 Then I bethought me how I might this matter vnderstand:
but yet the labour was too great for me to take in hand.
- 17 Untill the time I went into thy holy place, and then
I vnderstood right perfectly the end of all these men:
- 18 And namely, how thou settest them vpon a slippery place,
and at thy pleasure and thy will, thou dost them all deface.
- 19 Then all men muse at that strange sight, to see how sodainely
they are destroyd, despacht, consumde, and dead so horribly.
- 20 Much like a dreame when one awakes so shall their wealth decay:
their famous Name in all mens sight shall ebbe and passe away.

The third part.

- 21 Yet thus my heart was griued then, my mind was much opprest,
22 So fond was I and ignorat, and in this point a beast.
- 23 Yet neuerthelesse by thy right hand thou holdst me alwaies fast:
24 And with thy counsell dost me guide to glory at the last.
- 25 What thing is there, that I can wish, but thee in heauen aboue:
and in the earth there is nothing like thee that I can loue.
- 26 My flesh and eke my heart do th faile, but God doth faile me neuer:
for of my heart God is the strength, my portion eke for euer.

- 27 And loe all such as thee forsake, thou shalt destroy each one,
and those that trust in any thing, sauing in thee alone.
28 Therefore will I draw neere to God, and euer with him dwell:
in him alone I put my trust, his wonders will I tell.

Vt quid Deus. Psal. Lxxiiij. I. H.

The faithfull complaine of the destruction of the Church and true Religion vnder the name of Sion and the Altars destroyed. And trusting in the might and free mercies of God, by his covenant they require helpe and succour for the glory of Gods holy name, the saluation of his poore afflicted seruants, and the confusion of his proud enemies.

Sing this as the 72. Psalme.

- W**hy art thou Lord so long from vs in all this danger deepe?
why doth thine anger kindle thus at thine owne pasture sheepe?
2 Lord call thy people to thy thought, which haue bene thine so long:
the which thou hast redeemde and brought from bondage sore & strong.
3 Haue mind I say and thinke vpon, remember it full well:
thy pleasant place thy Mount Sion, where thou wast wont to dwell.
4 Lift vp thy foot and come in hast and all thy foes deface:
which now at pleasure rob and wast within thy holy place.
5 Amid thy congregations all thine enemies roare O God:
they set as signes on euery wall their banners splaide abroad.
6 As men with axes hew downe trees, that on the hills doe grow:
so hure the bills and swords of these within thy temple now.
7 The feeling sawde, the carued bozds, the goodly grauen stones,
with axes, hammers, bills & swords, they beat them downe at once.
8 Any places they consume with flame, and eke in all this toyle:
the house appointed to thy Name, they raze downe to the soile.
9 And thus they said within their heart, dispatch them out of hand:
then burnt they vp in euery place Gods houses through the land.
10 Yet thou no signe of helpe dost shew, our Prophets all are gone:
to tell when this our plague shall end, among vs there is none.
11 When wilt thou Lord once end this shame, & cease thine enemies strong
shall they alway blasphemme thy Name, and raile on thee so long?
12 Why dost with-draw thy hand aback, and hide it in thy lap?
O plucke it out, and be not slacke, to giue thy foes a rap.

The second part.

- 13 O God thou art my King and Lord, and euermore hast bene:
yea thy good grace throughout the world, for our good helpe hath seene.
14 The Seas that are so deepe and dead, thy might did make them dry:
and thou didst breake the serpents head, that he therein did die.
15 Yea thou didst breake the head so great of Whales that are so fell:
and gauest them to the folke to eate, that in the Desert dwell.
16 Thou mad'st a spring with streames to rise from rocks both hard & hie:
and eke thy hand hath made likewise Deepe Riuers to be dry.

- 17 Both day and eke the night are thine, by thee they were begun :
thou setst to serue vs with their shine, the light and eke the Sun.
- 18 Thou dost appoint the ends and coasts of all the earth throughout:
both Summer heats, and winter frosts, thy hand hath found them out.
- 19 Thinke on O Lord, no time forget, thy foes that thee defame:
and how the foolish folke are set to rayle vpon thy Name.
- 20 O let no cruell beast deuoure thy Turtle that is true:
forget not alwaies in thy power the pooze that much doe rue.
- 21 Regard thy Couenant, and behold, thy foes possesse the Land:
all sad and darke, for worne and old, our Realme as now doth stand.
- 22 Let not the simple goe away with disappointed shame:
but let the pooze and needy aye giue praise vnto thy Name.
- 23 Rise Lord, let be by thee maintaynd the cause that is thine owne:
remember how that thou blasphemide art by the foolish one.
- 24 The voyce forget not of thy foes, for the presuming he,
is more and more encrease of those that hate thee spitefully.

Confitebor tibi Deus. Psal. Lxxv. N.

The faithfull doe praise the name of the Lord, which shall come to iudge at the time appointed, when the wicked shall be put to confusion, and drinke the cup of his wrath, their pride shall be abated, and the righteous shall be exalted to honour.

Sing this as the 44. Psalme.

- Vnto thee God we will giue thanks, we will giue thanks to thee :
sith thy Name is so neare, declare thy wondrous workes will we.
- 2 I will vprightly iudge, when get conuenient time I may:
the earth is weake, and all therein, but I her pillars stay.
- 3 I did to the mad people say, Deale not so furiously :
and vnto the vngodly ones, set not your hornes on hie.
- 4 I said vnto them, set not vp your raised hornes on hie:
and see that you doe with stiffe necke not speake presumptuously.
- 5 For neither from the Easterne part, nor from the Westerne side:
nor from forsaken Wildernesse protection doth proceed:
- 6 For why, the Lord our God he is, the righteous Iudge alone:
he putteth downe the one, and sets another in the throne.
- 7 For why, a cup of mighty wine is in the hands of God:
and all the mighty wine therein himselfe doth poure abroad.
- 8 As for the lees and filthy dregs that do remaine of it,
the wicked of the earth shall drinke, and sucke them euery whit.
- 9 But I will talke of God I say, of Jacobs God therefore:
and will not cease to celebr ate his praise for euermore.
- 10 In sunder break the hornes of all vngodly men will I,
but then the hornes of righteous men shall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghost, all glory betherefore.

As in beginning was, is now, and shall be euermore.

In Iudea. Psal. Lxxvj. I. H.

This Psalme setteth forth the power of God, and care for the defence of his people in Jerusalem, in the destruction of the army of Senacherib, and exhorteth the faithful to be thankfull for the same.

Sing this as the 66. Psalme.

- T**O all that now in Iurie dwell, the Lord is clearely knowne:
his Name is great in Israell, a people of his owne.
- 2 At Salem he his tents hath pight, to tarry there a space:
in Sion eke he hath delight to make his dwelling place.
 - 3 And there he brake both shaft and bow, the sword, the speare and shield:
and brake the ray to ouerthrow in battell on the field.
 - 4 Thou art more worthy honour Lord, more might on the doth lie,
then in the strongest of the world that rob on mountaines hie.
 - 5 But now the proud are spoyld through thee, and they are fallen on sleepe,
through men of warre no helpe can bee, themselves they could not keepe.
 - 6 At thy rebuke O Jacobs God, when thou dost them reproue:
as halfe asleepe their chariots stood, no horseman once did moue.
 - 7 For thou art fearefull Lord indeed, what man the courage hath
to bide thy sight, and doth not dread when thou art in thy wrath?
 - 8 When thou dost make thy iudgments heard fro heauen through y ground:
then all the earth full soze afraid, in silence shall be found.
 - 9 And that when thou O God dost stand in iudgement for to speake:
to saue th'afflicted of the land, on earth that are full weake.
 - 10 The furie that in man doth raigne shall turne vnto thy praise:
hzerafter Lord thou dost restraine, their wrath and threats alwaies.
 - 11 Make vowes and pay them to your God, ye folke that nigh him be:
bring gifts all ye that dwell abroad, for dreadfull sure is he.
 - 12 For he doth take both life and might, from Princes great of birth:
and full of terror is his sight, to all the Kings on earth.

Voce mea ad Dominum. Psal. Lxxvij. T. S.

The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grievous temptation, where hee was driuen to this end, to consider his former conuersation, and the continuall course of Gods works in the preservation of his seruants, & so he confirmeth his faith against these temptations.

I With my voice to God do cry, with heart and hearty cheare,
my voice to God I lift on hie, & he my sute doth heare. In time of grieve
I sought to God, by night no rest I tooke: but stretcht my hands to him
abroad,



abroad, my soule comfort forsooke.

- 3 When I to thinke on God entend, my trouble then is more:
I spake but could not make an end, my breath was stopt so sore.
- 4 Thou holdst mine eyes alwaies from rest, that I alwaies awake:
with feare I am so sore opprest, my speech doth me forsake.
- 5 The daies of old in mind I cast, and oft did thinke vpon
the times and ages that are past full in many yeere agon.
- 6 By night my songs I call to mind, once made thy praise to show:
and with my heart much talke I find, my spirits do search and know.
- 7 Will God said I at once for all, cast off his people thus?
so that hence forth no time he shall be friendly vnto vs?
- 8 What, is his goodnesse cleane decayd for euer and a day?
or is his promise now delaid, and doth his truth decay?
- 9 And will the Lord our God forget, his mercies manifold:
or shall his wrath encrease so hote, his mercies to withhold?
- 10 At last I said, my weaknesse is the cause of this mistrust.
Gods mighty hand can helpe all this, and change it when he lust.

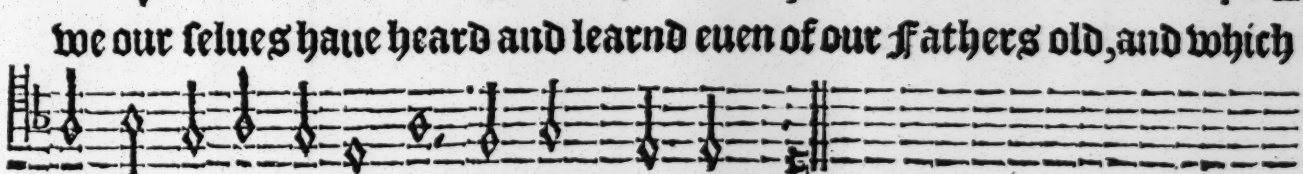
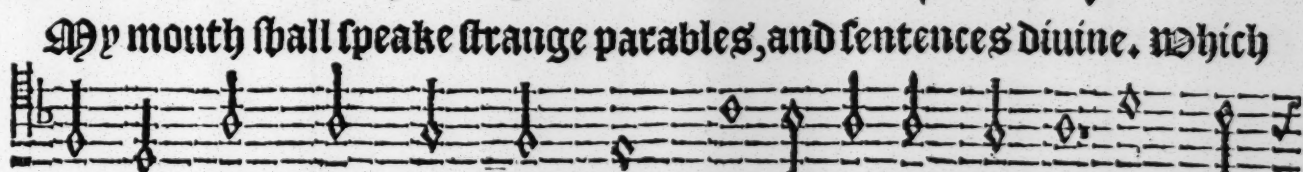
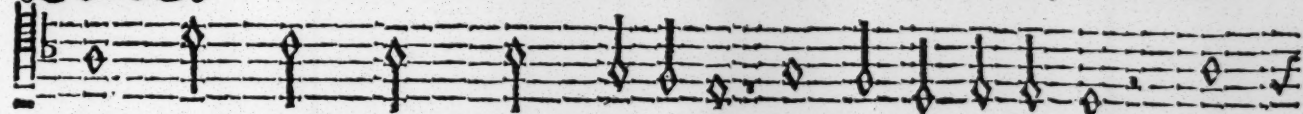
The second part.

- 11 I will regard and thinke vpon, the working of the Lord,
of all his wonders past and gone, I gladly will record:
- 12 Wea all his works I will declare, and what he did deuise:
to tell his facts I will not spare, and eke his counsell wise.
- 13 Thy workes O Lord are all vpright, and holy all abroad:
what one hath strength to match the might of thee, O God our Lord,
- 14 Thou art a God that oft dost show, thy wonders euery houre:
and so dost make the people know, thy vertue and thy power.
- 15 And thine owne folke thou dost defend, with strength & stretched arme:
the sonnes of Jacob that descend, and Josephs seed from harme.
- 16 The waters Lord perceiued thee, the waters saw thee well:
and they for feare away did fly, the depths on trembling fell.
- 17 The clouds that were both thicke & black, did raine most plenteously:
the thunder in the ayre did cracke, their shafts abroad did fly.
- 18 Thy thunder in the ayre was heard, the lightning from aboue:
with flashes great made men afeard, the earth did quake and moue.
- 19 Thy waies within the sea doe lye, thy pathes in waters deepe:
yet none can there thy steps espy, nor know thy path to keepe.
- 20 Thou leadst thy folke vpon the Land, as sheepe on euery side:
through Moses and through Aarons hand thou didst them safely guid.

Audite

Attendite populi. Psal. Lxxviii. T.S.

He sheweth how God of his mercy chose his Church of the posterity of Abraham, casting in their teeth the stubbozne rebellion of their fathers, that their Children might not onely vnderstand, that God of his free mercies made his Couenant with their Ancestors, but also seeing them malicious and pcruerse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended, as it were the summe of all Gods benefits, to the intent the ignorant and grosse people might see in few words the effect of the whole Histories.



for our instruction, our Fathers haue vs told,

- 4 Because we should not keepe it close from them that should come after,
who should Gods power to their race praise, & all his works of wonder,
- 5 To Jacob he commaundement gaue how Israell should liue:
willing our Fathers should the same vnto their children giue,

- 6 That they and their posterity, that were not sprung vp tho:
should haue the knowledge of thy Law, and teach their seed also,
- 7 That they may haue the better hope in God that is aboue:
and not forget to keepe his lawes, and his precepts in loue,

- 8 Nor being as their Fathers were rebelling in Gods sight:
and would not frame their wicked harts to know their God aright,

- 9 How went the people of Ephraim, their neighbours for to spoile:
shooting their darts the day of warre, and yet they tooke the foile?

- 10 For why, they did not keepe with God the Couenant that was made:
nor yet would walke or lead their liues according to his trade,

- 11 But put into obliuion his counsell and his will:
and all his works most magnifiquie, which he declareth still,

The second part.

- 12 What wonders to our fore-fathers did he himselve disclose,
in Egypt Land within the field that called is Chaneos:
- 13 He did diuide and cut the sea, that they might passe at once:
and made the waters stand as still as doth an heape of stones,

- 14 He led them secret in a cloud by day when it was bright:
and in the night when darke it was, with fire he gaue them light.
- 15 He brake the rocks in wildernesse, and gaue the people drinke
as plentiful as when the Deepes doe flow vp to the brinke.
- 16 He drew out riuers out of Rocks, that were both dry and hard:
of such abundance that no flouds to them might be compac'd.
- 17 Yet for all this against the Lord their sinne they did encrease:
and stirred him that is most hie to wrath in wildernesse.
- 18 They tempted him within their hearts, like people of mistrust:
requiring such a kind of meat as serued to their lust:
- 19 Saying with murmuratiō in their vnfaiethfulnesse
what? can this God prepare for vs a feast in wildernesse?
- 20 Behold he strake the stony rocks, and flouds forthwith did flow:
but can he now giue to his folke both bread and flesh also?
- 21 When God heard this, he waxed wrath with Jacob and his seed:
so did his indignation on Israell proceed.

The second part.

- 22 Because they did not faithfully belieue and hope that he
could alwaies helpe and succour them in their necessity.
- 23 Wherefore he did command the clouds, forthwith they brake in sunder,
24 And rained downe Manna for them to eat, a food of mickle wonder.
- 25 When earthly men with Angells food were fed at their request,
26 He bad the East wind blow away, and brought in the South west.
- 27 And rained downe flesh as thick as dust, and fowle as thicke as sand:
28 Which he did cast amidst the place where all their tents did stand.
- 29 Then did they eat exceedingly, and all men had their fills:
yet more and more they did desire to serue their lust and wills.
- 30 But as the meat was in their mouths, his wrath vpon them fell,
31 And slew the flower of all their youth, and choise of Israell.
- 32 Yet fell they to their wonted sinne, and still they did him griue:
for all the wonders that he wrought they did him not belieue.
- 33 Their dayes therefore he shortened, and made their honour vaine:
their yeares did wast and passe away with terror and with paine.
- 34 But euer when he plagued them, they sought him by and by:
35 Remembryng that he was their strength, their helpe, and God most hie.
- 36 Though in their mouths they did but glose, and flatter with the Lord:
and with their tongues and in their hearts dissembled euery word.

The third part.

- 37 For why? their hearts were nothing bent to him nor to his trade:
nor yet to keepe or to performe the couenant that was made.
- 38 Yet was he still so mercifull when they deseru'd to dye,
that he forgauē them their misdeeds, and would not them destroy.

- Pea many a time he turnd his wzath, and did himselfe aduise,
and would not suffer all his whole displeasure to arise:
- 39 Considering that they were but flesh, and euen as a winde
that passeth away, and cannot well returne by his owne kinde.
- 40 How oftentimes in wildernesse did they the Lord prouoke?
how did they moue and stir the Lord, to plague them with his stroke?
- 41 Yet did they turne againe to sinne, and tempted God oft-soone:
prescribing to the holy Lord, what things they would haue done.
- 42 Not thinking of his hand and power, nor of the day when he
deliuered them out of the hands of the fierce enemye.
- 43 Nor how he wrought his miracles, as they themselues beheld
in Egypt, and the wonders that he did in Zoan field.
- 44 Nor how he turned by his power their waters into bloud,
that no man might receiue his drinke at riuer nor at fount.
- 45 Nor how he sent them swarmes of flies, which did them sore annoy:
and filld their Countreies full of frogs, which should their land destroy.

The fift parr.

- 46 Nor how he did commit their frutes vnto the Caterpillar,
and all the labour of their hands he gaue to the Grasshopper.
- 47 With hailestones he destroyd their Vines, so that they were all lost:
and not so much as wilde figge-trees, but he consumed with frost.
- 48 And yet with hailestones once againe the Lord their cattell smote.
and all their flockes and herds likewise with thunder-bolts full hot.
- 49 He cast vpon them in his ire, and his fury strong
displeasure, wzath, and euill spirits to trouble them among.
- 50 Then to his wzath he made away, and spared not the least,
but gaue vnto the pestilence the man and eke the beast:
- 51 He strake also the first-borne all, that vs in Egypt came:
and all the chiefe of men and beasts within the tentes of Ham.
- 52 But as for all his owne deere folke he did preserue and keepe,
and carried them through wildernesse, euen like a flocke of sheepe.
- 53 Without all feare both safe and sound he brought them out of thral:
where all their foes with rage of sea, were ouerwhelmed all.
- 54 And brought them out into the coasts of his owne holy Land,
euen to the Mount which he had got with his strong arme and hand.
- 55 And there cast out the Heathen folke, and did their Land diuide:
and in their tents he set the tribes of Israel to abide.
- 56 Yet for all this, their God most hye they sited and tempted still,
and would not keepe his Testament, nor yet obey his will.
- 57 But as their fathers turned backe, euen so they went astray,
much like a boate that would not bend, but slip and start away.

The sixt part.

- 58 And grieude him with their hill altars, with offerings, and with fire :
and with their Idols vehemently prouoked him to ire :
- 59 Therewith his wzath began againe to kindle in his breast,
the naughtinesse of Israel he did so much detest.
- 60 Then he forsooke the Tabernacle of Silo where he was
right conuersant with earthly men, euen as his dwelling place.
- 61 Then suffered he his might and power in bondage for to stand :
and gaue the honour of his Arke into his enemies hand.
- 62 And did commit them to the sword (wzoth with his heritage,)
- 63 The young men were deuourd with fire, Maids had no marriage :
- 64 And with the sword the Priests also did perish euery one,
and not a widow left aliue, their death for to bemone.
- 65 And then the Lord began to wake, as one that slept a time,
and as a valiant man of warre, refreshed after wine.
- 66 With Emrods in the hinder parts he strake his enemies all :
and put them then vnto a shame that was perpetuall.
- 67 Then he the Tents and Tabernacle of Joseph did refuse,
as for the Tribe of Ephraim, he would in no wise chuse :
- 68 But chose the Tribe of Iehuda, whereas he thought to dwell,
euen the noble Mount Sion, which he did loue so well.
- 69 Whereas he did his Temple build both sumptuously and sure,
like as the earth which he hath made for euer to endure.
- 70 Then chose he Dauid him to serue, his people for to keepe :
which he tooke vp and brought away, euen from the folds of sheepe.
- 71 As he did follow the Ewes with young, the Lord did him aduance,
to feed his people Israel and his inheritance.
- 72 Thus Dauid with a faithfull heart his flocke and charge did feede :
and prudently with all his power did gouern them in deed.

Deus, venerunt Gentes. Psal. Lxxix. I. H.

The Israelites complaine to God for the great calamity and oppression that they suffered when Antiochus destroyed their Temple and Cittie Jerusalem, desiring Gods aide against his raging tyranny, least Gods Name and Religion should bee contemned among the Heathen, which should see them thus forsaken and perish.

Sing this as the 77. Psalme.

- O** Lord the Gentiles do innade thy heritage to spoile :
Jerusalem an heape is made, thy Temple they defoile.
- 2 The bodie of thy Saints most deare, abroad to birds they cast :
the flesh of them that doe thee feare, the beasts deuoure and wast.
- 3 Their blood throughout Jerusalem, as water spilt they haue,
so that there is not one of them, to lay their dead in graue.
- 4 Thus are we made a laughing stocke, almost the world throughout :
the enemies at vs iest and mocke, which dwell our coasts about.

- 5 wilt thou O Lord thus in thine ire against vs euer faine,
and shew thy wrath as hot as fire, thy folke for to consume :
- 6 Upon those people poure the same, which did thee neuer know :
all Realmes which call not on thy Name consume and ouerthrow.
- 7 For they haue got the vpper hand, and Jacobs seed destroyd :
his habitation and his Land, they haue left waste and void.
- 8 Beare not in mind our former faults, with speed some pittie shew,
and aid vs Lord at all assaies, for we are brought full low.

The second part.

- 9 O God that giuest all health and grace, on vs Declare the same :
weigh not our works, our sinnes deface for honour of thy Name.
 - 10 Why shall the wicked still alway to vs as people dumbe,
in thy reproach reioyce and say, where is their God become :
- Require O Lord, as thou seest good, before our eies in sight,
of all these folke thy seruants blood, which they spilt in despight.
- 11 Receiue into thy hands in haste, the clamors, grieve, and wrong
of such as are in prison cast sustaining Irons strong.
- Thy force and strength to celebrate Lord bring them out of band,
which vnto death are destinate, and in their enemies hand.
- 12 The Nations which haue beene so bold as to blaspheme thy Name,
into their laps with seauen fold repay againe the same.
 - 13 So we thy folke and pasture sheepe, will praise thee enermore :
and teach all ages for to keepe for thee like praise in store.

Qui regis Israel. Psal. Lxxx. I. H.

A lamentable Prayer to God to help the miseries of the Church, desiring him to consider their first estate when his fauour shined towards them, to the intent that he may finish that worke that he had begun.

Sing this as the 68. Psalmc.

- T**hou heard that Israel dost keep, giue eare and take good heed :
which ledest Joseph like a sheep, and dost him watch and feed.
- 2 Thou Lord I say, whose seat is set on Cherubins so bright,
shew forth thy selfe, and do not let, send downe thy beames of light.
 - 3 Before Ephraim and Benjamin, Manasses eke likewise,
to shew thy power do thou begin, come help vs, Lord arise :
 - 4 Direct our hearts vnto thy grace, conuert vs Lord to thee,
shew vs the brightnesse of thy face, and then full safe are we.
 - 5 Lord God of hosts of Israel, how long wilt thou, I say,
against thy folke in anger swell, and wilt not heare them pray :
 - 5 Thou dost them feed with sorowes deep, their bread with teares they eat :
and drinke the teares that they do weep, in measure full and great.

- 7 Thou hast vs made a very strife to those that dwell about :
and that our foes do loue alive, they laugh and iest it out.
- 8 O take vs Lord vnto thy grace, conuert our minds to thee :
shew forth to vs thy ioyfull face, and we full safe shall be.
- 9 From Egypt where it grew not well, thou broughtst a Vine full deare :
the Heathen folk thou didst expell, and thou didst plant it here.
- 10 Thou didst prepare for it a place, and set her roots full fast :
that it did grow and spring apace, and fill the land at last.
- 11 The hills were couered round about with shade that from it came :
and eke the Cedars high and stout, with branches of the same.
- 12 Why then dost thou her wals destroy : her hedge pluckt vp thou hast,
that all the folke that passe thereby, thy Vine may spoile and wast.
- The second part.
- 13 The Boze out of the wood so wild, doth dig and root it out :
the furious beasts out of the field deuoure it all about.
- 14 O Lord of hostes retorne againe, from heauen looke betime :
behold, and with thy help sustaine this pboze vine-yard of thine.
- 15 Thy plant I say, thine Israel, whom thy right hand hath set,
the same which thou didst loue so well, O Lord do not forget.
- 16 They lop and cut it downe apace, they burne it eke with fire :
and through the frowning of thy face, we perish in thine ire.
- 17 Let thy right hand be with them now, whom thou hast kept so long :
an with the sonne of man whom thou to thee hast made so strong,
- 18 And so when thou hast set vs free, and saued vs from shame :
then will we neuer fall from thee, but call vpon thy Name.
- 19 O Lord of hostes through thy good grace conuert vs vnto thee :
behold vs with thy pleasant face, and then full safe are we.

Exultate Deo. Plal. Lxxxi. I. H.

An exhortation to praise God both in heart and voice for his benefits, and to worship him duly. God condemneth their ingratitude, and sheweth what great benefits they haue lost through their owne malice.



stay : be ioyfull and lift vp your voyce to Jacobs God I say : prepare your



instruments most meet, some Joyfull Psalmes to sing, strike vp with Harp



and Lute so sweet, on euery pleasant string.

- 3 Blowe as it were in the new Moone, with trumpets of the best,
as it is vsed to be done, at any solemne feast.
- 5 For this is vnto Israell a statute and a trade,
a Law that must be kept full well, which Jacobs God hath made.
- 5 This clause with Ioseph was decreed when he from Egypt came:
that as a witnesse all his seede should still obserue the same.
- 6 When God I say had so preparte to bring him from the land
whereas the speech which he had heard he did not vnderstand.
- 7 I from his shoulders tooke saith he, the burthen cleane away:
and from the furnace quit him free from burning bricke of clay.
- 8 When thou in grieve didst crie and call, I holpe thee by and by,
and I did answere thee withall in thunder secretly.
- 9 Hea, at the waters of discord I did thee tempt and proue,
whereas the goodnesse of the Lord with muttering thou didst moue.
- 10 Heare O my folke, O Israel, and I assure it thee:
regard and marke my words full well, if thou wilt cleaue to me.

The second part.

- 11 Thou shalt no Gods in thee reuerie of any land abroad,
nor in no wise to bowe or serue a strange or foraine God.
- 12 I am the Lord thy God, and I from Egypt set thee free:
then aske of me abundantly, and I will giue it thee.
- 13 And yet my people would not heare my voyce when that I spake:
nor Israel would not obey, but did me quite forsake.
- 14 Then did I leaue them to their will in hardnesse of their heart:
to walke in their owne counsels still, themselues they might peruert.
- 15 O that my people would haue heard the words that I did say:
and eke that Israel would regard to walke within my way.
- 16 How soone would I confound their foes, and bring them downe full low
and turne my hand vpon all those, that would them ouerthrow.
- 17 And they that at the Lord doe rage, as slaues shall seeke him till:
but of his folke the time and age shall flourish euer still.
- 18 I would haue fed them with the crop and finest of the wheate:
and made the rocke with hony drop, that they their filis should eate.

Deus sterit in Synagoga. Plal. Lxxxii. I. H.

The Prophet declaring God to be present among the Judges and Magistrates, reproveth their partialitie, and vnrighteousnesse, and exhorteth them to doe iustice: but seeing no amendment, hee desireth God to undertake the matter, and execute iustice himselfe.

Sing this as the 77. Psalme.

- A** Mid the prease and men of might, the Lord himselfe did stand
to plead the cause of truth and right, with Judges of the land.
- 2 How long said he will ye proceed false iudgement to award,
and haue respect for loue of meed, the wicked to regard:

- 3 Whereas of due you should defend the fatherlesse and weake :
and when the poore man doth contend, in iudgement iustly speak.
- 4 If ye be wise defend the cause of poore men in their right :
and rid the needy from the clawes of tyrants force and might.
- 5 But nothing will they know or learne, in vaine to them I talke :
they will not see or ought discerne, but still in darknesse walke.
For loe euen now the time is come, that all things fall to nought :
and likewise lawes both all and some, for gaine are sould and bought.
- 6 I had decreed it in my sight as Gods to take you all :
and children to the most of might, for loue I did you call.
- 7 But notwithstanding ye shall dye as men and so decay :
O tyrants I shall you destroy, and plucke you quite away.
- 8 Up Lord and let thy strength be knowne, and iudge the world with might :
for why : all nations are thine owne, to take them as thy right.

Deus quis similis. Psal. Lxxxiii. I. H.

The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction, and they desire that all such wicked people may according as God was accustomed, bee stricken with the stormy tempests of Gods wrath, that they may know that the Lord is most high vpon earth.

Sig this as the 77. Psalmne.

- D**oe not O God refraine thy tongue, in silence doe not stay :
with-hold not Lord thy selfe so long, nor make no more delay.
- 2 For why : behould thy foes, and see how they doe rage and crie :
and those that beare an hate to thee, hold vp their heads on high.
- 3 Against thy folke they vse deceit, and craftily enquire :
for thine elect to lie in waite, their counsell doth conspire.
- 4 Come on say they, let vs expell, and pluck these folke away :
so that the name of Israel may vtterly decay.
- 5 They all conspire within their heart, how they may thee withstand :
against the Lord to take a part, they are in league and band.
- 6 The tents of all the Edomites, the Ismalites also :
the Hagarens and Moabites, with diuers other moe.
- 7 Geball with Ammon, and likewise doth Amalech conspire :
the Philistines against thee rise, with them that dwell at Tyre.
- 8 And Assur eke is well apaid, with them in league to be :
and doth become a fence and aid to Lots posteritie.
- 9 As thou didst to the Madianites, so serue them Lord each one :
as to Sisar and to Jabin beside the brooke Kison :
- 10 Whom thou in Endor didst destroy, and waste them through thy might,
that they like dung on earth did lie, and that in open sight.

The second part.

- 11 Make them now and their Lords appeare, like Zeb and Debzen,
as Zeba and Zalmana were, the Kings of Madian.

- 12 Which said let vs throughout the land, in all the coasts abroad,
possesse and take into our hand the faire houses of God.
- 13 Turne them O God with stormes as fast as wheelles that haue no stay:
or like the chaffe which men do cast, with winde to flye away.
- 14 Like as the fire with rage and fume, the mighty forrests spils,
and as the flame doth quite consume the mountaines and the hills,
- 15 So let the tempest of thy wrath vpon their neckes be laid:
and of thy stormy winde and shewe, Lord make them all afraid.
- 16 Lord bring them all I thee desire, to such rebuke and shame,
that it may cause them to enquire, and learne to seeke thy Name.
- 17 And let them euermore daily to shame and slander fall:
and in rebuke and obloquie, to perish eke with all.
- 18 That they may know and feeble full well, that thou art called Lord:
and that alone thou dost excell and raigne throughout the world.

Quam dilecta. Psal. Lxxxiii. I. H.

David driuen forth of his Country, desireth most ardentely to come againe to the Tabernacle of the Lord, and the assem. y of the Saints to praise God, pronouncing them blessed that may so doe. Then hee prayeth the courage of the people that passe through the wilderness to assemble themselves in Sion. Finally with praise of this matter and confidence of Gods goodnes he endeth the Psalme.

Sing this as the 67. Psalme.

- H**ow pleasant is thy dwelling place, O Lord of hostes to me:
the tabernacles of thy grace, how pleasant Lord they be?
- 2 My soule doth long full sore to goe into thy courts abroad:
my heart doth lust, my flesh also in thee the liuing God.
- 3 The Sparrowes finde a roome to rest, and saue themselves from wrong:
and eke the Swallow hath a nest, wherein to keepe her young.
- 4 These birds full nigh thine Altar may haue place to sit and sing:
O Lord of hostes thou art I say, my God and eke my King.
- 5 O they be blessed that may dwell, within thy house alwaies,
for they all times thy facts doe tell, and euer giue thee praise.
- 6 Hea happy sure likewise are they, whose stay and strength thou art,
which to thy house doe minde the way, and seeke it in their heart.
- 7 As they goe through the vale of teares, they dig by fountaines still,
that as a spring it all appeares, and thou their pits dost fill.
- 8 From strength to strength they walke full fast, no faintnesse there shall be:
and so the God of gods at last in Sion they doe see.
- 9 O Lord of hostes to me giue heed, and heare when I doe pray:
and let it through thine eares proceed, O Jacobs God I say.
- 10 O Lord our shield of thy good grace, regard and so draw neare:
regard I say behould the face of thine annointed deare.
- 11 For why: within thy courts one day is better to abide,
then other where to keepe or stay, a thousand dayes beside.

- 12 Much rather would I keep a doze within the house of God,
then in the tents of wickednesse to settle mine abode.
- 13 For God the Lord light and Defence, will grace and worshipping giue,
and no good thing will he withhold, from them that purely liue.
- 14 O Lord of hosts that man is blest, and happy sure is he
that is perswaded in his breast all times to trust in thee.

Benedixisti Domine. Psal. Lxxxv. I. H.

Because God withdrew not his rods from his Church after the returne from Babylon, first, they put him in mind of their deliuerance, to the intent that he should not leaue the worke of his grace imperfect: next they complaine of their long affliction: and thirdly, they reioyce in hope of felicity promised: for their deliuerance was a figure of Christs kingdome, vnder which should be perfect felicity.

Sing this as the 67. Psalme.

- T**hou hast beene mercifull indeed O Lord vnto thy Land:
for thou restoredst Jacobs seed from thralldome out of band.
- 2 The wicked waies that they were in thou didst them cleane remit,
and thou didst hide thy peoples sinne, full close thou coueredst it.
- 3 Thine anger eke thou didst assuage, that all thy wrath was gone:
and so didst turne thee from thy rage with them to be at one.
- 4 O God our health do now conuert thy people vnto thee:
put all thy wrath from vs apart, and angry cease to be.
- 5 Why shall thine anger neuer cease, but still proceed on vs?
and shall thy wrath it selfe extend vpon all ages thus?
- 6 Wilt thou not rather turne therefore, and quicken vs, that we
and all thy folke may euermore be glad and ioy in thee?
- 7 O Lord on vs do thou declare thy goodnesse to our wealth.
shew forth to vs and do not spare thine aide and sauing health.
- 8 I will hearke what God saith, for he speakes to his people peace,
and to his Saints that neuer they returne to foolishnesse.
- 9 For why? his health is still at hand to such as do him feare:
whereby great glozy in our Land shall dwell and flourish there.
- 10 For truth and mercy there shall meet, in one to take their place:
and peace shall iustice with kisse greet, and there they shall embrace.
- 11 As truth from earth shall spring apace, and flourish pleasantly:
so righteousness shall shewe her face, and looke from heauen hie.
- 12 Hea God himselfe shall take in hand, to giue vs each good thing:
and through the coasts of all the Land, the earth her fruit shall bring.
- 14 Before his face shall iustice goe, much like a guide or stay:
he shall direct his steps also, and keepe them in the way.

Inclina Domine aurem. Psal. Lxxxvi. I. H.

Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance, sometimes rehearsing his miseries, sometimes, the mercies receiued, desiring also to be instructed of the Lord, that he may feare him also, and glorifie his name: he complaineth also of his aduersaries, and requireth to be deliuered: from them.

Sing

Sing this as the 81. Psalmc.

- L**ord bow thine eare to my request, and heare me by and by :
 with grievous paine and griefe oppressed, full pooze and weake am I.
 2 Preserve my soule because my way and doings holy be :
 and saue thy seruant O my Lord, that puts his trust in thee.
 3 Thy mercy Lord on me expresse, defend me eke withall :
 for through the day I do not cease, on thee to cry and call.
 4 Comfort O Lord thy seruants soule, that now with paine is pinde :
 for vnto thee Lord I extoll, and lift my soule and minde.
 5 For thou art good and bountifull, thy gifts of grace are free :
 and eke thy mercy plentifull, to all that call on thee.
 6 O Lord likewise when I do pray, regard and giue an eare :
 marke well the words that I doe say, and all my prayers heare.
 7 In time when trouble doth me moue, to thee I do complaine :
 for why : I know and well do proue, thou answerest me againe.
 8 Among the Gods O Lord is none with thee to be compar'd :
 and none can do as thou alone, the like hath not beene heard.
 9 The Gentiles and the people all, which thou didst make and frame,
 before thy face on knees will fall, and glorifie thy Name.
 10 For why : thou art so much of might, all power is thine owne :
 thou workest wonders still in sight, for thou art God alone.
 11 O teach me Lord the way, and I shall in thy truth proceed :
 Diuerne my heart to thee so nie, that it thy Name may dread.
 12 To thee my God will I giue praise, with all my heart O Lord :
 and glorifie thy Name alwayes, for euer through the world.
 13 For why : thy mercy shew'd to me, is great and doth excell :
 thou setst my soule at libertie out from the lower hell.
 14 O Lord the proud against me rise, and heaps of men of might :
 they seeke my soule, and in no wise will haue thee in their sight.
 15 Thou Lord art mercifull and meeke, full slack and slow to wrath,
 thy goodnesse is full great, and eke thy truth no measure hath.
 16 O turne to me and mercy grant, thy strength to me apply :
 O help and saue thine owne seruant, thy hand-maids sonne am I.
 17 On me some signe of fauour shew, that all my foes may see,
 and be asham'd, because Lord thou doost help and succour me.

Fundamenta eius. Psal. Lxxxvii.

The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellency, so that there shoulde be nothing more comfortable then to be numbred among the members thereof.

Sing this as the 81. Psalmc.

That Citty shall full well endure, her ground-worke still doth stay
 vpon the holy hills full sure, it can no time decay.

God loues the gates of Sion best, his grace doth there abide :
 he loues them moze then all the rest of Jacobs tentes beside.

- 3 Full glorious things reported be in Sion and abroad,
 great things I say are said of thee thou Citie of our God.
- 4 On Rahab I will cast an eye, and beare in mind the same :
 and Babylon shall eke apply, and learne to know my name.
- 5 Loe Palestine and Tyze also, with Ethiope likewise :
 a people old full long agoe were borne and there did rise.
- 6 Of Sion they shall say abroad, that diuers men of fame
 haue there sprung vp, and the high God hath founded fast the same.
- 7 In their records to them it shall thzough Gods denise appeare
 of Sion that the chiefe of all had his beginning there.
- 8 The Trumpetters with such as sing, there in great plenty be :
 my fountaines and my pleasant springs are compass all in thee.

Domine Deus salutis. Psal. Lxxxviii. I. H.

A grievous complaint of the faithfull soze afflicted by sicknesse, persecution and aduersity, being as it were left
 God without any consolation, yet he calleth vpon God by faith, and strueth against desperation, complainu
 himselve to be forsaken of all earthly helpe.



I call and cry throughout the day, and all the night to thee. O let



my prayers soone ascend vnto thy sight on hie : Encline thine eares, O



Lord, entend and hearken to my cry.

- 3 For why : my soule with wooe is filld, and doth in trouble dwell :
 my life and breath almost doth yeeld, and draweth nie to hell.
- 4 I am esteemde as one of them that in the pit doe fall,
 and made as one among those men that haue no strength at all,
- 5 As one among the dead, and free from things that there remaine,
 it were moze ease for me to be with them the which are slaine.
- 6 As those that lye in graue I say whom thou hast cleane forgot :
 the which thy hand hath cut away, and thou regard'st them not.

- 7 **W**ea, like to one shut vp full sure within the lower pit,
in places darke, and all obscure, and in the depth of it.
- 8 **T**hine anger and thy wrath likewise full sore on me doth lie :
and all thy stormes against me rise, my soule to bere and trie.
- 9 **T**hou putst my friends far off from me, and mak'st them hate me sore :
I am shut vp in prison fast, and can come forth no more.
- 10 **M**y sight doth faile through griefe and woe, I call to thee O God
throughout the day, my hands also, to thee I stretch abroad.

The second part.

- 11 **D**ost thou vnto the dead declare thy wondrous workes of fame ?
shall dead to life againe repaire, and praise thee for the same ?
- 12 **O**r shall thy louing kindnes Lord, be preached in the graue ?
or shall with them that are destroyed thy truth her honour haue ?
- 13 **S**hall they that lye in darke full lowe of all thy wonders wot ?
or there shall they thy iustice know, where all things are forgot :
- 14 **B**ut I O Lord to thee alway doe crie and call apace :
my prayer eke ere it be day shall come before thy face.
- 15 **W**hy dost thou Lord abhorre my soule in griefe that seeketh thee ?
and now O Lord why dost thou hide thy face away from me ?
- 16 **I** am afflict as dying still, from youth this many a yeare :
thy terrores which doe bere me ill with troubled minde I beare.
- 17 **T**he furies of thy wrathfull rage full sore vpon me fall :
thy terrores eke may not aswage, but me oppresse withall.
- 18 **A**ll day they compasse me about as water at the tide,
and all at once with streames full stout, beset me on each side.
- 19 **T**hou settest far from me my friends and louers euery one :
yea and mine old acquaintance all out of my sight are gone.

Misericordias Domini. Psalm. Lxxxix. I. H.

With many words doth the Prophet praise the name of God for his testament and couenant that hee made betwene him and his elect by Iesu Christ the Sonne of Dauid. Then doth hee complaine of the great ruine and desolation of the Kingdome of Dauid, so that to the outward appearance the promise was broken. Finally hee prayeth to bee deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

Sing this as the 67. Psalmc.

- T**o sing the mercies of the Lord my tongue shall neuer spare :
and with my mouth from age to age, thy truth I will declare.
- 2 **F**or I haue said that mercy shall for euermore remaine :
in that thou dost the heauens stay thy truth appeareth plaine.
 - 3 **T**o mine elect (saith God I made a couenant and behest,
my seruant Dauid to perswade, I sware and did protest,
 - 4 **T**hy seed for euer I will stay, and stablish it full fast :
and still vphold thy throne alway from age to age to last,

- 5 The heauens shew with ioy and mirth thy wondrous woꝝkes O Lord,
thy Saints within thy Church on earth, thy faith and truth record,
6 Who with the Lord is equall then in all the clouds abroad:
among the sonnes of all the Gods what one is like our God:
7 God in assembly of the Saints, is greatly to be dꝛad:
and ouer all that dwell about in terroꝝ to be had.
8 Lord God of health in all the woꝝld, what one is like to thee:
on enery side most mightie Lord, thy truth is seene to be.
9 The raging Sea by thine aduise thou rulest at thy will:
and when the waues thereof arise thou makst them calme and still.
10 And Egypt Lord thou hast subdude, and thou hast it destroyd:
yea thou thy foes with mightie arme hast scattred all abroad.

The second part.

- 11 The heauens are thine and still haue beene, likewise the earth and land,
the woꝝld with all that is therein, thou foundedst with thy hand.
12 Both North & South, with East and West thy selfe didst make & frame:
Both Tabor Mount, and eke Hermon, reioyce and praise thy Name.
13 Thy arme is strong and full of power, all might therein doth lye:
the strength of thy right hand each houre thou liftest vp on hye.
14 In righteousnesse and equitie, thou hast thy seat and place:
mercie and truth are still with thee, and goe before thy face.
15 That folke is blest that knowes aright thy present power O God:
foꝝ in the fauour of thy sight they walke full safe abroad.
16 Foꝝ in thy name throughout the day they ioy and much reioyce:
and through thy righteousnesse haue they a pleasant fame and noyse.
17 Foꝝ why: their gloꝝy, strength, and aide in thee alone doth lie:
thy goodnesse eke that hath vs staid, shall lift our hoꝝne on hye.
18 Our strength that doth defend vs well, the Lord to vs doth bꝛing:
the holy one of Israel, he is our guide and king.
19 Sometime thy will vnto thy Saints in visions thou dost show:
and thus then didst thou say to them, thy mind to make them know.
20 A man of might haue I erect your King and guide to be:
and set vpon him whom I elect among the folke to me.

The third part.

- 21 My seruant Dauid I appoint, whome I haue searched out,
and with my holy oyle annoint him King of all the rout.
22 Foꝝ why: my hand is ready still with him foꝝ to remaine:
and with my arme also I will him strengthen and sustaine.
23 The enemies shall not him oppresse, they shall not him deuoure:
ne yet the sonnes of wickednesse of him shall haue no power.
24 His foes likewise I will destroy before his face in sight:
and those that hate him I will plague, and strike them with my might.

25. My truth and mercy eke withall, shall still vpon him lie :
and in my name his hozne eke shall, be lifted vp on hie.
26 His kingdome I will set to be, vpon the sea and land :
and eke the running flouds shall he, embrace with his right hand.
27 He shall depend with all his heart on me, and thus shall say :
my Father and my God thou art, my rocke of health and stay.
28 As one first bozne I will him take, of all on earth that springs :
his might and honour I shall make, aboue all earthly kings.
29 My mercy shall be with him still, as I my selfe haue tould :
my faithfull couenant to fulfill, my mercy I will hould :
30 And eke his seed I will sustaine, for euer strong and sure :
so that his seat shall still remaine, while heauen doth endure.

The fourth part.

- 31 If that his sonnes forsake my law, and so begin to swerue,
and of my iudgements haue no awe, nor will not them obserue :
32 Or if they will not vse aright, my statutes to them made :
and set all my commandements light, and will not keep my trade.
33 Then with the rod will I begin, their doings to amend :
and so with scourging for their sinne, when that they doe offend.
34 My mercy yet and my goodnesse, I will not take him fro,
nor handle him with craftinesse, and so my truth forgo.
35 But sure my couenant I will hould, with all that I haue spoke :
no word the which my lips haue told, shall alter or be broke.
36 Once sware I by my holinesse, and that performe will I :
with David I will keepe promise, to him I will not lie.
37 His seed for euermore shall raigne, and eke his thzone of might :
as doth the Sunne ic shall remaine, for euer in my sight.
38 And as the Moone within the sky, for euer standeth fast :
a faithfull witnesse from on hie, so shall his kingdome last.
39 But now O Lord thou dost reiect, and now thou changeest cheare :
yea, thou art wroth with thine elect, thine owne annointed deare.
40 The couenant with thy seruant made, Lord thou hast quite vndone :
and done vpon the ground also hast cast his royall crowne.

The fift part.

- 41 Thou pluckst his hedges vp with might, his wals thou dost confound :
thou beatest eke his bulwarke downe, and breakst them to the ground.
42 That he is sore destroyd and tozne, of commers by throughout :
and so is made a mocke and scozne, to all that dwell about.
43 Thou their right hand hast lifted vp, that him so sore annoy :
and all his foes that him deuour, loe thou hast made to ioy.
44 His sword's edge thou didst take away, that should his foes withstand :
to him in warre no victorie, thou giuest, nor vpper hand.
45 His glozy thou dost also waste, his thzone, his ioy, and mirth,
by thee is ouerthrowne and cast, full low vpon the earth.

- 46 **T**hou hast cut off and made full short, his youth and lusty daies:
and raide of him an ill report, with shame and great dispraise.
- 47 **H**ow long away from me O Lord, for ever wilt thou turne?
and shall thine anger still alway, as fire consume and burne?
- 48 **O** call to mind, remember then, my time consumeth fast:
why hast thou made the sonnes of men, as things in vaine to wast?
- 49 **W**hat man is he that liueth here, and death shall neuer see?
or from the hand of hell his soule, shall he deliuer free?
- 50 **W**here is O Lord thine old goodnesse, so oft declarde beforne:
which by thy truth and vprightness, to Dauid thou hast swozne:
- 51 **T**he great rebukes to mind I call, that on thy seruants lie:
the rayling of the people all, bozne in my breast haue I.
- 52 **W**herewith O Lord thine enemies, blasphemed haue thy name:
the steps of thine annointed one, they cease not to defame.
- 53 **A**ll praise to thee O Lord of hosts, both now and eke for aye:
through sky and earth and all the coasts. Amen, Amen, I say.

Domine refugium. Psal. XC. I. H.

Moses in his prayer setteth befor us the eternall fauour of God towards his, who are neither admonished by the
bounty of their life, nor by plagues, to be thankfull. Therefore Moses prayeth God to turne their hearts, and
continue his mercy towards them and their posterity for ever.

Sing this as the 78. Psalme.

- T**hou Lord hast beene our sure defence, our place of ease and rest:
in all times past, yea so long since, as cannot be exprest.
- 2 **E**re there was made mountaine or hill, the earth or world abroad:
from age to age, and alwaies still, for ever thou art God.
- 3 **T**hou grindest man through grieve and paine, to dust, or clay, and then,
and then thou saiest againe returne, againe ye sonnes of men.
- 4 **T**he lasting of a thousand yeares what is it in thy sight?
as yester day it doth appeare, or as a watch by night.
- 5 **S**o soone as thou dost scatter them, then is their life and trade,
all as a sleep, and like the grasse, whose beauty soone doth fade.
- 6 **W**hich in the morning shines full bright, but fadeth by and by:
and is cut downe ere it be night, all withered, dead, and dry.
- 7 **F**or through thine anger we consume, our might is much decayd:
and of thy feruent wrath and fume, we are full sore afraid.
- 8 **T**he wicked workes that we haue wrought, thou setst befor thine eye:
our priuy faults, yea eke our thoughts, thy countenance doth spy.
- 9 **F**or through thy wrath our daies do waste, thereof doth naught remaine:
our yeares consume as words or blasts, and are not cald againe.
- 10 **O**ur time is threescore yeares and ten, that we do liue on mold:
if one see foure score, surely then, we count him wondrous old.

The second part.

- 11 Yet of this time the strength and chiefe, the which we count vpon,
is nothing else but painefull griefe, and we as blasts are gone.
- 12 Who once doth know what strength is there, what might thine anger
or in his heart who doth thee feare, according to thy wrath. (hath:
- 13 Instruct vs Lord to know and trie, how long our dayes remaine:
that then we may our hearts applie, true wisdom to attaine.
- 14 Returne O Lord, how long wilt thou, forth on in wrath proceede:
shew fauour to thy seruants now, and help them at their neede.
- 15 Refresh vs with thy mercie soone, and then our ioy shall be:
all times so long as life doth last, in heart reioyce shall we.
- 16 As thou hast plagued vs before, now also make vs glad:
and for the yeares where in full soze, affliction we haue had.
- 17 O let thy worke and power appeare, and on thy seruants light:
and shew vnto thy children deare, thy glozy and thy might.
- 18 Lord let thy grace and glozy stand, on vs thy seruants thus:
confirm the workes we take in hand, Lord prosper them to vs.

Qui habitat. Psal. xci. I. H.

Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection. A promise of God to those that love him, know him, and trust in him, to deliuer them, and giue them immortall glozy.

Sing this as the 99. Psalme.

- H**E that within the secret place, of God most high doth dwell:
in shadow of the mightiest grace, at rest shall keepe him well.
- 2 Thou art my hope and my strong hold, I to the Lord will say:
my God is he in him will I, my whole affiance stay.
 - 3 He shall defend thee from the snare, the which the hunter laide:
and from the deadly plague and care, whereof thou art affraid.
 - 4 And with his wings shall couer thee, and keep thee safely there,
his faith and truth thy fence shall be, as sure as shield and speare.
 - 5 So that thou shalt not need I say, to feare or be affright
of all the shaftes that flie by day, nor terrors of the night.
 - 6 Nor of the plague that priuily, doth walke in darke so fast,
nor yet of that which doth destroy, and at noone day doth wast.
 - 7 Hea at thy side as thou dost stand, a thousand dead shall be:
ten thousand eke at thy right hand, and yet thou shalt be free.
 - 8 But thou shalt see it for thy part, thine eyes shall well regard,
that euen like to their desert, the wicked haue reward.
 - 9 For why: O Lord I onely lust, to stay my hope on thee:
and in the highest I put my trust, my sure defence is he.
 - 10 Thou shalt not neede none ill to feare, with thee it shall not mell.
nor yet the plague shall once come neare the house where thou dost dwell.

- 11 For why : vnto his Angels all, with charge commandeth he :
that still in all thy wayes they shall p̄serue and prosper thee :
- 12 And in their hands shall thee beare vp, still waiting thee vpon :
so that thy foot shall neuer chance, to spurne at any stone.
- 13 Upon the Lyon thou shalt goe, the Adder fell and long :
and treade vpon the Lyons young, with Dragons stout and strong.
- 14 For he that trusteth vnto me, I will dispatch him quite :
and him defend, because that he, doth know my name aright.
- 15 When he for health on me doth crie, an answer I will giue :
and from his griefe take him will I, in glozy for to liue.
- 16 With length of yeares and daies of wealth, I will fulfill his time :
the goodnesse of my sauing health, I will declare to him.

Bonum est Confiteri. Psal. xcii. I. H.

This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to praise him in his workes. The prophet reioyceth therein, but the wicked is not able to consider that the vngodly when he is most flourishing, shall most speedily perish. In the end is described the felicity of the iust planted in the house of God to praise the Lord.

Sing this as the 88. Psalme.

- I**T is a thing both good and meete, to praise the highest Lord :
and to thy name O thou most hie, to sing with one accord.
- 2 To shew the kindnesse of the Lord, betime ere day be light :
and eke declare his truth abroad, when it doth draw to night.
- 3 Upon ten stringed instruments, on Lute and Harpe so sweete :
with all the mirth you can inuent, on instruments most meete.
- 4 For thou hast made me to reioyce, in things so wrought by thee :
and I haue ioy in heart and voyce, thy handy workes to see.
- 5 O Lord how glorious and how great, are all thy workes so stout :
so deeply are thy counsels set, that none can trie them out.
- 6 The man vnwise hath not the wit, this geare to passe to bring :
and all such fooles are nothing fit, to vnderstand this thing.
- 7 When so the wicked at their will, as grasse doe spring full fast :
they when they flourish in their ill, for euer shall be wast.
- 8 But thou art mighty Lord most hie, yea thou dost raigne therefore,
in euery time eternally, both now and euermore.
- 9 For why : O Lord behold and see, behould thy foes I say,
how all that worke iniquitie, shall perish and decay.
- 10 But thou like as an Unicorne, shalt lift my horne on hie :
with fresh and new prepared oyle, thine oynted King am I.
- 11 And of my foes before mine eies, shall see the fall and shame :
of all that vp against me rise, mine eares shall heare the same.
- 12 The iust shall flourish vp on hie, as Date trees bud and blow :
and as the Cedars multiplie, in Libanus that grow.

- 13 For they are planted in the place, and dwelling of our God :
within his courts they spring apace, and flourish all abroad.
- 14 And in their age much fruit shall bring, both fat and well becene :
and pleasantly both bud and spring, with boughes and branches greene.
- 15 To shew that God is good and iust, and vpright in his will :
he is my rocke, my hope and trust, in him there is none ill.

Dominus regnavit. Psal. xciii. I. H.

He prayeth the power of God in the creation of the world, and beatech downe all people which lift them vp against his Majesty, and prouoketh to consider his promises.

Sing this as the 77. Psalme.

- T**he Lord as King aloft doth raigne, in glory goodly dight :
and he to shew his strength and maine, hath girt himselfe with might.
- 2 The Lord likewise the earth hath made, and shaped it so sure,
no might can make it moue or fade, at stay it doth endure.
 - 3 Ere that the world was made or wrought, thy seate was set before :
beyond all time that can be thought, thou hast beene evermore.
 - 4 The flouds O Lord, the flouds doe rise, they roare and make a noyse :
the flouds I say did enterprise, and lifted vp their voyce.
 - 5 Beathough the stormes arise in sight, though seas do rage and swell :
the Lord is strong and more of might, for he on hie doth dwell.
 - 6 And looke what promise he doth make, his household to defend :
for iust and true they shall it take, all times withouten end.

Deus ultionum. Psal. xciiii. I. H.

He prayeth vnto God against the violence and arrogancy of Tyrants. Then doth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruyne of the wicked, whom the Lord will destroy.

Sing this as the 78. Psalme.

- O** Lord thou dost reuenge all wrong, that office longs to thee :
sith vengeance doth to thee belong, declare that all may see.
- 2 Set forth thy selfe: for thou of right, the earth dost iudge & guide :
reward the proud and men of might, according to their pride.
 - 3 How long shall wicked men beare sway, with lifting vp their voyce :
how long shall wicked men I say, thus triumph and reioyce ?
 - 4 How long shall they with brags burst out, and proudly prate their fill :
shall they reioyce that be so stout, whose workes are euer ill ?
 - 5 Thy flocke O Lord, thine heritage, they spoile and bere full sore :
against thy people they do rage, still dayly more and more.
 - 6 The widowes which are comfortlesse, and strangers they destroy :
they slay the Children fatherlesse, and none do put them by.
 - 7 And when they take these things in hand, this talke they haue of thee :
can Jacobs God this vnderstand ? tush, no he cannot see.
 - 8 O folke vnwise, and people rude, some knowledge now discerne :
ye fooles among the multitude, at length begin to learne.

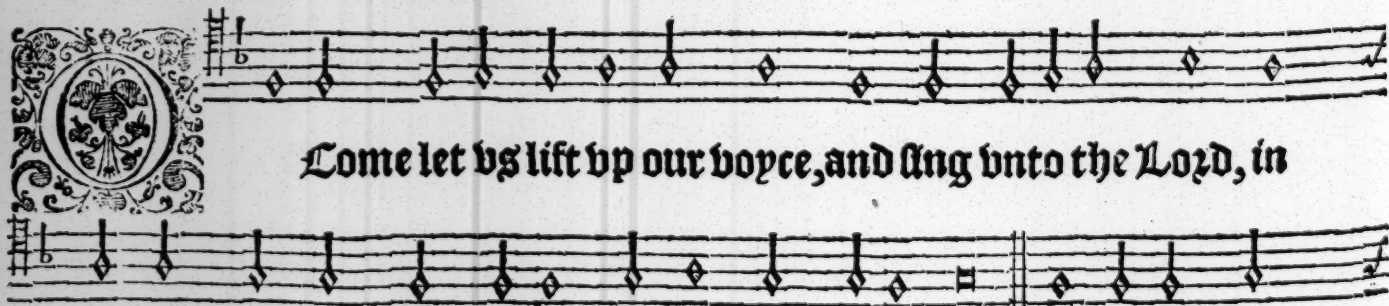
- 9 The Lord which made the eare of man, he needs of right must heare:
 he made the eyne, all things must then, befoze his sight appeare.
 10 The Lord doth all the world correct, and makes them vnderstand:
 shall he not then your deedes detect, how can ye scape his hand?

The second part.

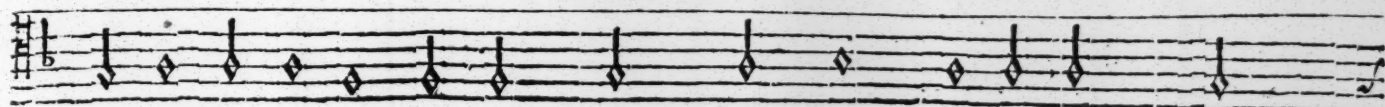
- 11 The Lord doth know the thoughts of man, his hart he seeth full plaine:
 the Lord I say, mens thoughts doth scan, and findeth them but vaine.
 12 But Lord, that man is happy sure, whome thou dost keepe in awe:
 and through correction dost procure to teach him in thy lawe.
 13 Whereby he shall in quiet rest in time of trouble sit:
 when wicked men shall be suppressed, and fall into the pit.
 14 For sure the Lord will not refuse, his people for to take:
 his heritage whom he did chuse, he will no time forsake:
 15 Untill that iudgement be decreed, to iustice to conuert:
 that all may follow her with speed, that are of vpzright heart.
 16 But who vpon my part shall stand, against the cursed traine?
 or who shall rid me from their hand, that wicked workes maintaine?
 17 Except the Lord had beene mine ayde, mine enemies to repell:
 my soule and life had now been laid, almost as low as hell.
 18 When I did say my foot doth slide, I now am like to fall:
 thy goodnesse Lord did so prouide, to stay me vp withall.
 19 When with my selfe I mused much, and cou'd no comfort finde,
 then Lord thy goodnesse did me touch, and that did ease my minde.
 20 Wilt thou inhaunt thy selfe, and draw with wicked men to sit:
 which with pretence in stead of law, much mischief do commit?
 21 For they consult against the life of righteous men and good:
 and in their counsels they are rife, to shed the guiltlesse bloud.
 22 But yet the Lord he is to me, a strong defence or locke:
 he is my God, to him I flee, he is my strength and rocke.
 23 And he shall cause their mischiefes all, themselues for to annoy:
 and in their malice they shall fall, our God shall them destroy.

Venite exultemus. Psal. XCv.

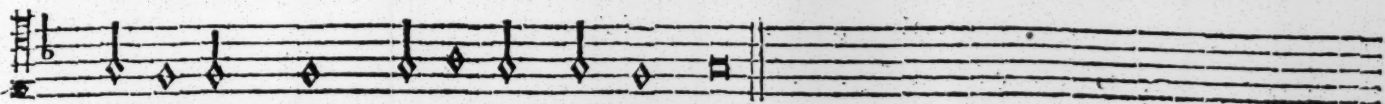
An earnest exhortation to praise God for the gouernment of the world, and the election of his Church. An admonition not to follow the rebellion of the old fathers, that tempted God in the wilbernesse, for the which they might not enter into the land of promise.



him our rocke of health reioyce, let vs with one accord, Psea let vs come
 before



before his face to giue him thanks and praise : In singing Psalmes



unto his grace, let vs be glad alwaies.

- 3 For why : the Lord he is no doubt, a great and mighty God :
a King aboue all Gods throughout, in all the world abroad.
- 4 The secrets of the earth so deepe, and corners of the land,
the tops of hils that are so steepe, he hath them in his hand.
- 5 The sea and waters all are his, for he the same hath wrought :
the earth and all that therein is, his hand hath made of nought.
- 6 Come let vs bow and praise the Lord, before him let vs fall :
and kneele to him with one accord, the which hath made vs all.
- 7 For why : he is the Lord our God, for vs he doth prouide,
we are his flocke, he doth vs feed, his sheepe, and he our guide.
- 8 To day if ye his voyce will heare, then harden not your hart :
as ye with grudging may a yeare, prouokt me in desert :
- 9 Whereas your fathers tempted me, my power for to proue,
my wondrous workes when they did see, yet still they would me moue.
- 10 Twise twenty yeares they did me grieue, and I to them did say :
they erre in heart and not belieue, they haue not knowne my way.
- 11 Wherefore I sware, when that my wrath was kindled in my brest :
that they should neuer treade the path, to enter in my rest.

Cantate Domino. Psal. XCvi. l. H.

An exhortation both to the Iewes and Gentiles, to praise God for his mercy. And this specially ought to be referred to the kingdome of Christ.

Sing this as the 77. Psalme.

Sing ye with praise vnto the Lord, new songs of ioy and mirth :
sing vnto him with one accord, all people on the earth.

- 2 Hea sing vnto the Lord I say, praise ye his holie name :
declare and shew from day to day, saluation by the same.
- 3 Among the heathen eke declare, his honour round about :
to shew his wonders do not spare, in all the world throughout.
- 4 For why : the Lord is much of might, and worthy praise alway :
and he is to be drad of right, aboue all Gods I say.
- 5 For all the Gods of heathen folke, are Idols that will fade :
but yet our God he is the Lord, that hath the heauens made.
- 6 All praise and honour eke doe dwell, for aye before his face :
both power and might likewise excell, within his holy place.
- 7 Ascribe vnto the Lord alway, ye people of the world :
all might and worship eke I say, ascribe vnto the Lord.

8 Ascribe vnto the Lord also the glory of his name :
and eke into his courts doe goe, with gifts vnto the same.

The second part.

9 Fall downe and worship ye the Lord, within his temple bright :
let all the people of the world be fearfull at his sight.

10 Tell all the world be not agast, the Lord doth raigne aboue :
yea he hath set the earth so fast, that it doth neuer moue.

11 And that it is the Lord alone, that rules with princely might,
to iudge the nations euery one, with equitie and right.

12 The heauens shall great ioy begin, the earth shall eke reioyce :
the sea with all that is therein, shall shout and make a noyse.

13 The field shall ioy, and euery thing, that springeth on the earth,
the wood and euery tree shall sing, with gladnesse and with mirth.

14 Before the presence of the Lord, and comming of his might :
when he shall iustly iudge the world, and rule his folke with right.

Dominus regnauit. Psal. xcviij. I. H.

The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, dreadfull to the rebels, and Idolaters, and ioyfull to the iust, whom he exhorteth to innocency, reioycing and thanksgiving.

Sing this as the 95. Psalme.

The Lord doth raigne, whereat the earth, may ioy with pleasant voyce.
and eke the Isles with ioyfull mirth, may triumph and reioyce.

2 Both cloudes and darkenes eke doe swell, and round about him beate :
yea right and iustice euer dwell, and bide about his seate.

3 Yea fire and heate at once doe run, and goe before his face :
which shall his foes and enemies burne, abroad in euery place.

4 His lightnings eke full bright did blaze, and to the world appeare :
whereat the earth did looke and gaze, with dread and deadly feare.

5 The hills like waxe did melt in sight, and presence of the Lord :
they fled before that rulers might, which guideth all the world.

6 The heauens eke declare and shew, his iustice forth abroad :
that all the world may see and know, the glory of our God.

7 Confusion sure shall come to such, as worship Idols vaine,
and eke to those that glory much, dumbe pictures to maintaine.

8 For all the Idols of the world, which they as Gods doe call,
shall feele the power of the Lord, and downe to him shall fall.

9 With ioy shall Sion heare this thing, and Iuda shall reioyce,
for at thy iudgements they shall sing, and make a pleasant noyse.

10 That thou O Lord art set on hie, in all the earth abroad,
and art exalted wondrously, aboue each other God.

11 All ye that loue the Lord doe this, hate all things that are ill :
for he doth keepe the soules of his, from such as would them spill.

12 And light doth spring vp to the iust, with pleasure for his part :
great ioy with gladnesse, mirth and lust, to them of vpriight heart.

- 13 **B**e righteous in the Lord reioyce, his holinesse proclaime :
be thankfull eke with heart and voice, and mindfull of the same.

Cantate Domino. Psal. xcvi. I. H.

In earnest exhortation to all creatures to praise the Lord for his power, mercy, and fidelity, in the promise by Christ, by whom he hath communicated his saluation to all nations.

- O** Sing ye now vnto the Lord a new and pleasant song :
for he hath wrought throughout the world, his wonders great & strong.
- 2 **W**ith his right hand full worthily, he doth his foes deuoure :
and gets himselfe the victorie, with his owne arme and power.
- 3 **T**he Lord doth make the people know, his sauing health and might :
the Lord doth eke his iustice shew, in all the heathens sight.
- 4 **H**is grace and truth to Israel, he doth in minde record :
that all the earth hath seene right well, the goodnes of the Lord.
- 5 **B**e glad in him with ioyfull voice, all people of the earth :
giue thanks to God, sing and reioyce to him with ioy and mirth.
- 6 **U**pon the Harpe vnto him sing, giue thanks to him with psalmes :
reioyce before the Lord our King, with trumpets and with shalmes.
- 7 **P**ea let the sea with all therein, for ioy both roare and swell :
the earth likewise let it begin, with all that therein dwell.
- 8 **A**nd let the flouds reioyce their filis, and clap their hands apace :
and eke the mountaines and the hils, before the Lord his face.
- 9 **F**or he shall come to iudge and trie, the world and euery wight :
and rule the people mightilie, with iustice and with right.

Dominus regnauit. Psal. xcix. I. H.

He commendeth the power equity & excellencie of the kingdome of God by Christ. ouer the Jewes and Gentiles, and prouoketh them to magnifie the same, and to serue the Lord. following the example of the ancient Fathers, Moyses, Aaron and Samuel, who calling vpon God, were heard in their prayers.

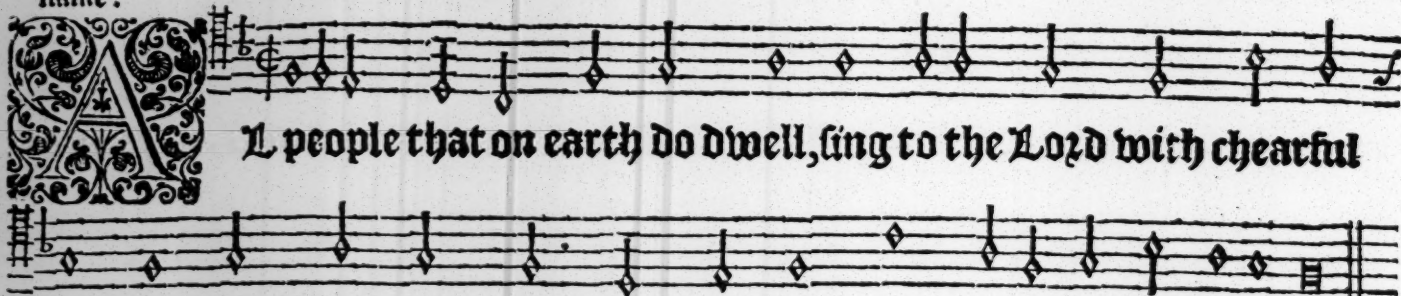
Sing this as the 95. Psalme.

- T**he Lord doth raigne, although at it, the people rage full sore :
yea he on Cherubins doth sit, though all the world do roare.
- 2 **T**he Lord that doch in Sion dwell, is hie and wondrous great :
aboue all folke he doth excell, and he aloft is set.
- 3 **L**et all men praise thy mightie name, for it is fearefull sure :
and let them magnifie the same, that holy is and pure.
- 4 **T**he Princely power of our King, doth loue iudgement and right :
thou rightly rulest euery thing, in Jacob through thy might.
- 5 **T**o praise the Lord our God deuise, all honour to him doe :
his footstool worshipping him before, for he is holy too.
- 6 **M**oses, Aaron, and Samuell, as priests on him did call :
when they did pray, he heard them well, and gaue them answere all.

- 7 Within the cloud to them he spake: then did they labour still,
to keepe such lawes as he did make, and pointed them vntill.
8 O Lord our God thou didst them heare, and answeredst them againe:
9 Thy mercy did on them appeare, their deedes didst not maintaine.
10 O laud and praise our God and Lord, within his holy hill:
for why? our God throughtout the world, is holie euer still.

2. Iubilate Deo omnes. Psal. C.

He exhorteth all men to serue the Lord who hath made vs, and to enter into his courts and assemblies to praise his name.



voice: him serue with feare, his praise forth tell, come ye before him & reioyce.

- 3 The Lord ye know is God indeed, without our aide he did vs make:
we are his flocke, he doth vs feede, and for his sheepe he doth vs take.
4 Enter then his gates with praise, approach with ioye his courts vnto:
praise, laud, and blesse his name alwaies, for it is seemely so to do.
5 For why? the Lord our God is good, his mercy is for euer sure:
his truth at all times firmly stood, and shall from age to age endure.

Another of the same.

Sing this as the 68. Psalme.

- 1 O God the Lord be glad and light, praise him throughtout the earth:
serue him and come before his sight, with singing and with mirth.
2 Know that the Lord our God he is, he did vs make and keepe:
not we our selues, for we are his owne flocke and pasture sheepe.
3 O goe into his gates alwaies, giue thanks within the same:
within his courts set forth his praise, and laud his holie name.
4 For why? the goodnesse of the Lord, for euermore doth raigne:
from age to age throughtout the world, his truth doth still remaine.

Misericordiam et iudicium. Psal. Ci. N.

Dauid describeth what government hee will obserue in his house and kingdome: hee will punish and correct by rooting out the wicked, and cherishing the godly persons.

Sing this as the 81. Psalme.

- 1 Mercy will and iudgement sing, O Lord God vnto thee:
and wisely doe in perfect way, vntill thou come to me:
2 And in the midst of my house walke, in purenesse of my sprite:
and I no kinde of wicked thing, will set before my sight.
3 I hate their workes that fall away, it shall not cleaue to me:
4 From me shall part the froward hart, none euill will I see.

5 Him will I stroy that slandereth his neighbour prauily :
the lofty heart I cannot beare, nor him that looketh hie.

6 Mine eies shall be on them within the land that faithfull be :
in perfect way who walketh, shall be seruant vnto me.

7 I will no guilefull person haue within my house to dwell :
and in my presence he shall not remaine, that lies dooth tell.

8 Wetimes I will destroy euen all the wicked of the land :
that I may from Gods Citty cut, the wicked workers hand.

Domine exaudi. Psal. Cii. I. H.

It seemeth that this prayer was appointed to the faithfull to pray in the Captiuitie of Babylon, for consolation for the building of the Church : whereof followeth the praise of God, to be published vnto all posterities, the conuersion of the Gentiles, and the stability of the Church.

Sing this as the 67. Psalme.

O Heare my Prayer Lord, and let my cry come vnto thee :

2 In time of trouble do not hide, thy face away from me.

Incline thine eares to me, make hast to heare me when I call :

3 For as the smoke doth fade, so do my daies consume and fall.

4 And as a harth my bones are burnt, my heart is smitten dead :
and withers as the grasse, that I forget to eate my bread.

5 By reason of my groning voyce, my bones cleaue to my skin :

6 As Pellican in wildernesse, such case now am I in.

And as an Owle in desert is, loe I am such a one :

7 I watch and as a sparrow, on the house top am alone.

8 Loe daily in reproachfull wise, mine enemies do me scorne :
and they that do against me rage, against me they haue swozne.

9 Surely with ashes as with bread, my hunger I haue filld :
and mingled haue my drinke with teares, that from mine eyes haue filld.

10 Because of thy displeasure Lord, thy wrath and thy disdaine :
for thou hast lifted me aloft, and cast me downe againe.

11 The dayes wherein I passe my life, are like the fleeting shade :
and I am withered like the grasse, that soone away doth fade.

12 But thou O Lord for ever dost, remaine in steady place :
and thy remembrance euer doth, abide from race to race.

The second part.

13 Thou wilt arise and mercy thou to Sion wilt extend :
the time of mercy, now the time forget is come to end.

14 For euen in the stones thereof, thy seruants do delight :
and in the dust thereof they haue, compassion in their sprite.

15 Then shall the heathen people feare, the Lords most holy name :
and all the kings on earth shall dread, thy glory and thy fame.

16 Then when the Lord the mighty God, againe shall Sion reare,
and then when he most nobly in his glory shall appeare.

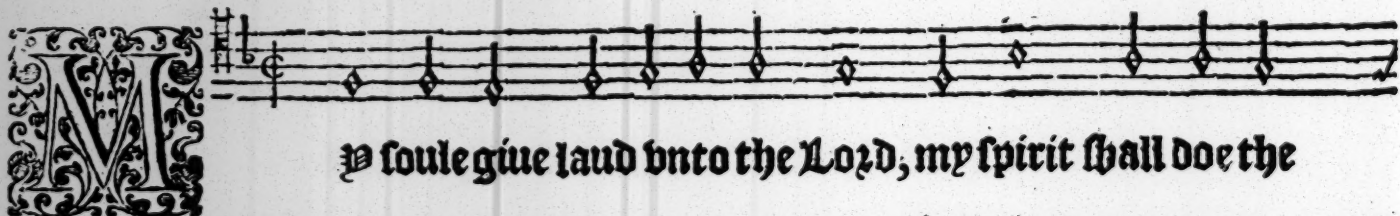
- 17 To prayer of the desolate, when he himselfe shall bend:
when he shall not disdaine vnto, their prayers to attend.
- 18 This shall be written for the age, that after shall succeed:
the people yet vncreated the Lords renowne shall spread.
- 19 For he from his high sanctuary hath looked downe below:
and out of heauen hath the Lord, beheld the earth also.
- 20 That of the mourning captiue he, might heare the wofull cry:
and that he might deliuer those, that damned are to dye.
- 21 That they in Sion may declare, the Lords most holy name:
and in Ierusalem set forth, the praises of the same.
- 22 Then when the people of the land, and kingdomes with accord:
shall be assembled for to do, their seruice to the Lord.

The third part.

- 23 My former force of strength he hath, abated in the way:
and shorter he doth cut my daies, thus I therefore did say.
- 24 My God in midst of all my daies, now take me not away:
thy yeares endure eternally, from age to age for aye.
- 25 Thou the foundation of the earth, before all times hast laid:
and Lord the heauens are the worke which thine owne hands haue made.
- 26 Yea, they shall perish and decay, but thou shalt tarry still:
and they shall all in time waxe old, euen as a garment will.
- 27 Thou as a gormen shalt them chainge, and changed shall they be:
But thou dost still abide the same, thy yeares do neuer flee.
- 28 The children of thy seruants shall, continually endure:
and in thy sight their happy seed, for euer shall stand sure.

Benedic anima mea. Psal. Ciii. T. S.

This is a Psalme most excellent, wherein the Prophet doth exhort men and Angels, and all Creatures to praise the Lord for his fatherly mercies, and deliuerance of his people from all euils, for his prouidence ouer all things, and the preservation of the faithfull.



My soule giue laud vnto the Lord, my spirit shall doe the



same: and all the secrets of my heart, praise ye his holy name. Giue



thankes to God for all his gifts, shew not thy selfe vnkind, and suffer



not his benefites to slip out of thy mind.

- 3 That gaue thee pardon for thy faultes, and thee restorde againe :
for all thy weake and fraile disease, and heald thee of thy paine.
- 4 That did redeeme thy life from death, from which thou couldst not flee :
his mercy and compassion both, he did extend to thee.
- 5 That filld with goodnes thy desire, and did prolong thy youth :
like as the Eagle cast th her bill, whereby her age reneweth :
- 6 The Lord with iustice doth repay, all such as be opprest :
so that their sufferings and their wrongs are turned to the best.
- 7 His waies and his commaundements, to Moses he did show :
his counsels and his valiant acts, the Israelites did know.
- 8 The Lord is kinde and mercifull, when sinners do him greene :
the slowest to conceiue a wrath, and readiest to forgive.
- 9 He chides not vs continually, though we be full of strife :
nor keeps our faults in memozy, for all our sinnefull life.
- 10 Nor yet according to our sinnes the Lord doth vs regard :
nor after our iniquities he doth vs not reward.
- 11 But as the space is wondrous great, twixt earth and heauen above :
so is his goodnes much moze large, to them that do him loue.
- 12 God doth remoue our sinnes from vs, and our offences al,
as farre as is the Sunne ryling, full distant from his fall.

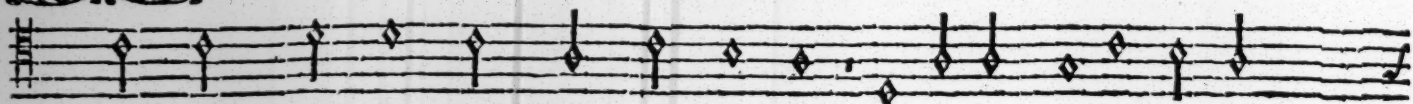
The second part.

- 13 And looke what pittie parents deare, vnto their children beare :
like pittie beareth God to such, as worship him in feare.
- 14 The Lord that made vs knoweth our shape, our mould and fashion iust :
how weake and fraile our nature is, and how we be but dust.
- 15 And how the time of mortall men, is like the withering hay :
or like the flower right faire in field, that fades full soone away.
- 16 Whose glosse and beauty stozing windes, doe vtterly disgrace :
and make that after their assaults, such blossomes haue no place.
- 17 But yet the goodnes of the Lord, with his shall euer stand :
their childrens children do receiue, his righteounes at hand.
- 18 I meane which keepe his couenant, with all their whole desire,
and not forget to doe the thing, that he doth them require.
- 19 The heauens hie are made the seat, and footstoolle of the Lord :
and by his power imperiall he gouernes all the world.
- 20 He angels which are great in power, praise ye and bleste the Lord,
which to obey and doe his will immediately accord.
- 21 He noble hoastes and ministers, cease not to laud him still :
which ready are to execute his iustice and his will.
- 22 Hea all his works in euery place, praise ye his holy name :
my heart, my minde, and eke my soule, praise ye also the same.

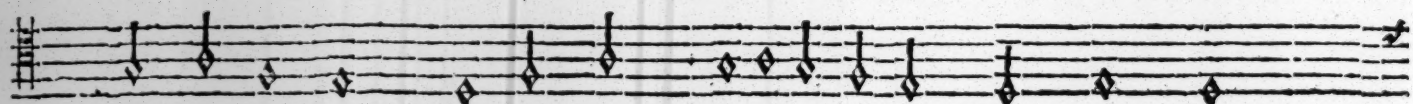
An excellent psalme to praise God for the creation of the world, and the gouernance of the same. by his maruclous prouidence, wherin the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.



My soule prayse the Lord, speake good of his name : **D**



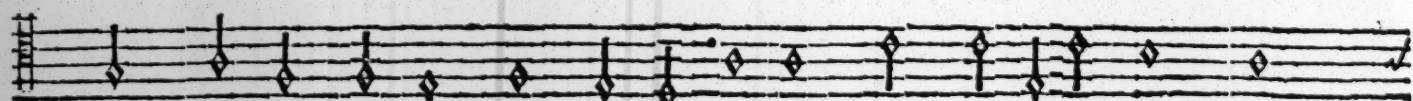
Lord our great God, how dost thou appeare, so passing in glozy, that



great is thy fame : Honour and Maiestie in thee shine most cleare :



With light as a robe thou hast thee beclad, whereby all the earth



thy greatnes may see : the Heauens in such sorte thou also hast spread,



that it to a curtaine compared may be.

3 His chamber beames lie, in the cloudes full sure,
which as his chariot, are made him to beare :

And there with much swiftnes, his course doth endure :
vpon the wings ryding, of windes in the aire.

4 He maketh his spirits, as Heraldg to goe,
and lightnings to serue we see also prest :

His will to accomplish, they run to and fro,
to saue and consume things, as seemeth him best.

5 He groundeth the earth so firmly and fast,
that it once to moue none shall haue such power :

6 The deepe a faire couering for it made thou hast,
which by his owne nature the hills would deuour.

7 But at thy rebuke the waters doe fly,
and so gine due place thy word to obey :

At thy vorce of thunder so fearefull they be,
that in their great raging they haste soone away,

8 The Mountaines full high, they then vp ascend,
if thou do but speake thy word they fulfill:
So likewise the vallies, most quickly descend,
where thou them appointest, remaine they do still.
9 Their bounds thou hast set, how farre they shall runne,
so as in their rage, not that passe they can:
For God hath appointed, they shall not returne,
the earth to destroy more, which made was for man.

The second part.

10 He sendeth the springs to strong streames and lakes,
which run do full swift, among the huge hils:
11 Where both the wilde Alles, their thirst oft-times slakes,
and beasts of the Mountaines thereof drinke their fill.
12 By these pleasant springs or fountaines full faire,
the Fowles of the ayre, abide shall and dwell:
Who moued by nature, to hop heare and there,
among the greene branches their songs shall excell.
13 The Mountaines to moist, the clouds he doth vse:
the earth with his works, is wholly replete,
14 So as the brute cattell, he doth not refuse,
but grasse doth prouide them, and hearb for mans meat.
15 Be a bread, wine, and oyle, he made for mans sake,
his face to refresh, and heart to make strong:
16 The Cedars of Liban this great Lord did make,
which trees he doth nourish, that grow vp so long.
17 In those may birds build, and make there their nest,
in firre-trees the Storke, remaine and abide:
18 The high hils are succours, for wilde Goats to rest,
and eke the Rocks stony, for Conies to hide.
19 The Moone then is set, her seasons to runne:
the daies from the nights thereby to discerne,
And by the descending also of the Sunne,
the cold from heat alway, thereby we do learne.
20 When Darknesse doth come by Gods will and power,
then creepe forth do all, the beasts of the wood:
21 The Lions range roaring, their prey to deuoure,
but yet it is thou Lord, which giuest them food.
22 As soon as the Sunne is vp, they retire.
to couch in their dens then are they full faire,
13 That man to his worke may, as right doth require,
till night come and call him, to take rest againe.

The third part.

24 How sundry O Lord, are all thy workes found,
with wisdom full great, they are indeed wrought:

- 25 So that the whole world, of thy praise doth sound,
and as for thy riches, they passe all mens thought,
So is the great Sea, which large is and broad,
where things that creep swarme, and beasts of each sort.
- 26 There both mighty ships saile, and some lie at road:
the whale hugh and monstrous, there also doth sport.
- 27 All things on thee waite, thou dost them relieue:
and thou in due time full well dost them feed:
- 28 Now when it doth please thee, the same so to giue,
they gather full gladly, those things that they need.
Thou openest thy hand, and they find such grace,
that they with good things are filled we see:
- 29 But sore are they troubled, if thou turne thy face,
for if thou their breath take, vile dust then they be.
- 30 Againe, when thy spirit from thee doth proceed
all things to appoint, and what shall ensue:
Then are they created, as thou hast decreed,
and dost by thy goodnesse the dry earth renue.
- 31 The praise of the Lord for ever shall last,
who may in his workes by right well reioyce:
- 32 His looke can the earth make to tremble full fast,
and likewise the Mountaines to smoake at his voyce,
- 33 To this Lord and God sing will I alwaies,
so long as I liue my God praise will I:
- 34 Then am I most certaine, my words shall him please,
I will reioyce in him, to him will I cry.
- 35 The sinners O Lord, consume in thine ire,
and eke the peruerse, them root out with shame:
But as for my soule now, let it still desire,
and say with the faithfull, praise ye the Lords name.

Confitemini Domino. Psal. Cv. N.

He praiseth the singular goodnesse of God, who hath of all the people of the world, chosen a peculiar people to himselfe and hauing chosen them, neuer ceaseth to do them good, euen for his promise sake.

Sing this as the 59. Psalme.

- G**ive praises vnto God the Lord, and call vpon his name:
among the people eke declare, his workes to spread his fame.
- 2 Sing ye vnto the Lord I say, and sing vnto him praise:
and talke of all his wondrous workes that he hath wrought alwaies.
- 3 In honour of his holy name, reioyce with one accord:
and let the heart also reioyce, of them that seeke the Lord.
- 4 Seeke ye the Lord, and seeke the strength of his eternall might:
and seeke his face continually, and presence of his sight.

- 5 The wondrous workes that he hath done keepe still in mindfull heart :
ne let the iudgements of his mouth, out of your mind depart.
- 6 He that of faithfull Abraham, his seruant are the seed :
ye his elect, the children that of Jacob do proceed.
- 7 For he, he only is I say, the mighty Lord our God :
and his most righteous iudgements are, through all the earth abroad,
- 8 His promise and his couenant, which he hath made to his :
he hath remembred euermore to thousands of degrees.

The second part.

- 9 The couenant which he hath made, with Abraham long ago,
and faithfull oath which he hath sworn, to Isaac also
- 10 And did confirme the same for law, that Jacob should obey :
and for eternall couenant, to Israel for aye.
- 11 When thus he said, loe I to you, all Canaan land will giue,
the lot of your inheritance, wherein your seed shall liue.
- 12 Although their number at that time, did very small appeare :
yea, very small and in the land, they then but strangers were.
- 13 While yet they walkt from land to land, without a sure abode :
and while from sundry kingdomes they, did wander all abroad.
- 14 And wrong at none oppressors hand, he suffered them to take :
but euen the great and mighty kings, reprobued for their sake.
- 15 And thus he said, touch none of those that mine annointed be :
ne do the Prophets any harme, that do pertaine to me :
- 15 He cald a dearth vpon the Land, of bread he stroid the store :
but he against their time of need, had sent a man before.

The third part.

- 17 Euen Joseph which had once beene sold, to liue a slaue in woe,
- 18 whose feet they hurt in stockes, whose soule the yron pearst also.
- 19 Untill the time came when his cause, was knowne apparantly,
the mighty word of God the Lord, his faultlesse truth did try.
- 20 The King sent and deliuered him, from prison where hee was :
the Ruler of the people then, did freely let him passe.
- 21 And ouer all his house he made him Lord to beare the sway,
and of his substance made him haue the rule and all the stay.
- 22 That he might to his will instruct, the Princes of his land :
and wisdomes lore his ancient men, might teach to vnderstand.
- 23 Then into the Egyptian land, came Israel also :
and Jacob in the land of Ham, did liue a stranger tho.
- 24 His people he exceedingly, in number made to flow :
and ouer all their enemies, in strength he made them grow.
- 25 Whose heart he turnd, that they with hate, his people did intreat :
and did his seruants wrongfully, abuse with false deceit.

The fourth part.

- 26 His faithfull seruant Moses then, and Aaron whom he chose :
he did command to goe to them, his message to disclose.
- 27 The wondrous message of his signes, among them they did shew :
and wonders in the land of Ham, then did they worke also.
- 28 Darknesse he sent and made it darke, in stead of brighter day :
and vnto his commission, they did not disobay.
- 29 He turnd their waters into bloud, he did there fishes slay : (lay.
- 30 Their land brought frogs, euen in the place where their King Pharaon
- 31 He spake, and at his voyce there came, great swarmes of noysome flies :
and all the quarters of their Land, wher filld with crawling lice,
- 32 He gaue them cold and stony haile, in stead of milder raine :
and fiery flames within their land he sent vnto their paine.
- 33 He smote their vines, and all their trees, whereon their figs did grow,
and all the trees within their coasts, downe did he ouerthrow.
- 34 He spake, then Caterpillers did, and Grasshoppers abound :
- 35 Which ate the grasse in all their land and fruit of all their ground.

The fift part.

- 36 The first begotten in their land, eke deadly did he smite,
yea, the beginning and first fruit, of all their strength and might.
- 37 With gold and siluer he them brought, from Egypt land to passe :
and in the number of the Tribes, no feeble one there was.
- 38 Egypt was glad and ioyfull then, when they did thence depart :
for terror and the feare of them, was fallen vpon their heart.
- 39 To shrowd them from the parching heat, a cloud he did display :
and fire he sent to giue them light, when night had hid the day.
- 40 They asked and he caused Quailles, to raine at their request :
And fully with the bread of heauen, their hunger he repress.
- 41 He opened then the stony rocke, and water gushed out :
and in the dry and parched grounds, like riuers ranne about.
- 42 For of his holy couenant ay mindfull was he tho :
which to his seruant Abraham, he plighted long ago.
- 43 He brought his people forth with mirth, and his elect with ioy :
out of the cruell land, where they had liued in great annoy.
- 44 And of the heathen men he gaue, to them the fruitfull lands :
the labours of the people eke, they tooke into their hands.
- 45 That they his holy statutes might, obserue for euermore :
and faithfully obey his lawes, praise ye the Lord therefore.

Confitemini Domino. Psal. Cvi.

The people disperfed vnder Antiochus, do magnifie the goodnes of God among the iust and repentant, Desiring to be brought againe into the Land by Gods mercifull visitation, and after the manifold maruels of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, they do pray and desire to be gathered from among the heathen, to the intent they may praise the name of the God of Israel.

Sing

Sing this as the 59. Psalme.

- P**raise ye the Lord, for he is good, his mercy dureth for aye:
 2 Who can expresse his noble acts, or all his praise display?
 3 They blessed are that iudgement keep and iustly do alway:
 4 With fauour of thy people Lord, remember me I pray.
 And with thy sauing health O Lord, vouchsafe to visit me:
 5 That I the great felicity of thine elect may see.
 And with thy peoples ioy I may, a ioyfull mind possesse:
 and may with thine inheritance, a glorying heart expresse.
 6 Both we and eke our fathers all, haue sinned euery one:
 we haue committed wickednesse, and lewdly we haue done.
 7 The wonders great which thou O Lord, hast done in Egypt land,
 our fathers though they saw them all, yet did not vnderstand.
 For yet thy mercies multitude, did keepe in thankfull mind:
 but at the sea, yea the red sea, rebelled most vnkind.
 8 Neuerthelesse he saued them, for honoz of his name,
 that he might make his power knowne, and spread abroad his fame.
 9 The red sea he did then rebuke, and forthwith it was dride:
 and as in wilderness, so through the deep he did them guide.
 10 He sau'd them from the cruell hand, of their despightfull foe,
 and from the enemies hand he did deliuer them also.

The second part.

- 11 The waters their oppressors whelm'd, not one was left aliue:
 12 Then they beleen'd his words, and praise in song they did him giue.
 13 But by and by vnthankfully, his workes they cleane forgot,
 and for his counsell and his will, they did neglect to waite.
 14 But lusted in the wilderness, with fond and greedy lust:
 and in the desert tempted God, the stay of all their trust.
 15 And then their wanton mindes desire, he suffered them to haue,
 but wasting leanness therewithall, into their soule he gaue.
 16 Then when they lodged in their tents, at Moses they did grutch
 Aaron the holy of the Lord, so did they enuy much.
 17 Therefore the earth did open wide, and Dathan did deuour:
 and all Abirams company, did couer in that houre.
 18 In their assembly kindled was the hot consuming fire:
 and wasting flame did then burne vp, the wicked in his ire.
 19 Upon the hill of Horeb they, an Idoll Calfe did frame:
 and there the molten Image they, did worshipping of the same.
 Into the likenesse of a calfe, that feedeth on the grasse:
 20 Thus they their glorie turn'd, and all their honoz did deface.
 21 And God their onely Sauour, vnkindly they forgot:
 which many great and mighty things, in Egypt land had wrought.

The third part.

22 And in the Land of Ham for them, most wondrous workes had done,
and by the red sea dreadfull things, performed long ago.

23 Therefore for their so shewing them, forgetfull and unkind:
to bring destruction on them all, he purposed in his mind.

Had not his seruant Moses stood, before them in the breake:
to turne his wrath, least he on them with slaughter should him weake.

24 They did despise the pleasant land, that he behight to giue:
yea and the words that he had spoke, they did no whit beleue.

25 But in their tents with grudging hearts, they wickedly repinde:
nor to the voyce of God the Lord, they gaue an hearkning minde.

26 Therefore against them lifted he, his strong reuenging hand,
them to destroy in wilderness, ere they should see the land.

27 And to destroy their seed among, the Nations with his rod:
and through the countries of the world, to scatter them abroad.

28 To Baal Deoz then they did adioyne themselves also,
and ate the offerings of the dead, so they forsooke him tho.

29 Thus with their owne inuentions, his wrath they did prouoke:
and in his so inkindled wrath, the plague vpon them broke.

30 But Phinees stood vp with zeale, the sinners vile to slay:
and iudgement he did execute, and then the plague did stay.

The fourth part.

31 It was imputed vnto him, for righteousness that day,
and from thence-foorth so counted is, from race to race for aye.

32 At waters eke of Meribah, they did him angry make,
yea so farre forth that Moses was, then punisht for their sake.

33 Because they vext his spirit so sore, that in impatient heat,
his lips spake vnadvisedly, his seruor was so great.

34 Nor as the Lord commanded them, they slew the people tho:

35 But were among the Heathen mixt, and leard their works also.

36 And did their Idols serue which were, their ruine and decay:

37 To flends their sonnes and daughters they, did offer vp and slay.

38 Yea with unkindly murdering knife, the guiltlesse blood they spilt,
yea their owne sonnes and daughters bloud, without all cause of guilt.

Whom they to Canaan Idols then, offred with wicked hand:
and so with bloud of Innocents, defiled was the land.

39 Thus were they stained with the works, of their owne filthy way,
and with their owne inuentions, a whooring they did stray.

40 Therefore against his people was, the Lords wrath kindled sore:
and euen his owne inheritance, therefore he did abhorre.

41 Into the hands of heathen men, he gaue them for a prey.
and made their foes their Lords, whom they were forced to obey.

The first part.

- 42 **W**ea and their hatefull enemies, opprest them in the Land,
and they were humbly made to stoope, as subject to their hand.
- 43 Full often times from thral had he, Deliucred them befoze:
but with their counsels they to wꝛath, pꝛouokt him euermore.
- 44 Therefore they by their wickednesse, were brought full low to lie:
Yet when he saw them in distresse, he harkened to their crie.
- 45 He cald to minde his couenant, which he to them had swoꝛe:
and by his mercies multitude, repented him therefore.
- 46 And fauour he them made to finde, befoze the sight of those,
that led them captiues from their land, when erst they were their foes.
- 47 Saue vs O Lord that art our God, saue vs O Lord we pray:
and from among the Heathen folke, Lord gather vs away.
- That we may spread the noble praise of thy most holy name:
that we may gloꝛy in thy praise, and sounding of thy fame.
- 48 The Lord the God of Israel, be blest foꝛ euermore:
let all the people say Amen, praise ye the Lord therefore.

Confitemini Dom. Psal. Cuii. W.K.

David exhorteth all that are redeemed by the Lord, and gathered vnto him, to giue thanks therefore. Who by sending prosperitie and aduersitie, bringeth men vnto him. Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

Sing this as the 96. Psalme.

- G**ive thanks vnto the Lord our God, foꝛ gracious is hee:
and that his mercy hath no end, all mortall men may see.
- 2 Such as the Lord redeemed hath, with thanks should praise his name:
and shew how they from foes were freed, and how he wrought the same.
- 3 He gathered them foꝛth of the Lands that lay so farre about:
from East to West, from North to South, his hand did find them out.
- 4 They wandꝛed in the wildernesse, and strayed from the way:
and found no Citty where to dwell, that serue might foꝛ their stay.
- 5 Whose thirst and hunger was so great, in these deserts so voide:
that fainnesse did them sore assault, and eke their soules annoide.
- 6 Then did they cry in their distresse, vnto the Lord foꝛ aide:
who did remoue their troublous state, according as they praide.
- 7 And by that way which was most right, he led them like a guide:
that they might to a Citty go, and there also abide.
- 8 Let them therefore befoze the Lord, confesse his kindnesse then:
and shew the wonders that he doth, befoze the sonnes of men.
- 9 Foꝛ he the empty soule sustaind, whom thirst had made to faint:
the hungry soule with goodnesse fed, and did them eke acquaint.
- 10 Such as do dwell in darknesse deep, where they on death do waite,
fast bound to taste such troublous stozmes, as yꝛon chaines do thꝛeat.

The second part.

- 11 For that against the Lords owne words they sought so to rebell :
esteeming light his counsels hie, which do so farre excell.
- 12 But when he humbled them full low, they then fell downe with griefe :
and none was found so much to helpe, whereby to get reliefe.
- 13 Then did they cry in their distresse, vnto the Lord for aide :
who did remooue their troublous state, according as they praide.
- 14 For he from darknes out them brought, and from deaths dreadfull shade,
bursting with force the yron bands, which did before them lade.
- 15 Let them therefore before the Lord, confesse his kindnesse then :
and shew the wonders that he doth, before the sonnes of men.
- 16 For he threw downe the gates of brasse, & brake them with strong hand :
the yron bars he smote in two, nothing could him withstand.
- 17 The foolish folke great plagues do feelee, and cannot from them wend :
but heap on more to those they haue, because they do offend.
- 18 Their soules so much did loath all meate, that none they could abide :
whereby death had them almost caught, as they full truly tride.
- 19 Then did they cry in their distresse, vnto the Lord for aide :
who did remoue their troublous state, according as they praide.
- 20 For he then sent to them his word, which health did soone restore,
and brought them from those dangers deep, wherein they were before.

The third part.

- 21 Let them therefore before the Lord, confesse his kindnesse then :
and shew the wonders that he doth before the sonnes of men.
- 22 And let them offer sacrifice, with thanks and also feare :
and speake of all his wondrous works, with glad and ioyfull cheare.
- 23 Such as in ships, or brittle barks, into the seas descend,
their marchandise through fearefull flouds, to compasse and to end :
- 24 Those men are forced to behould, the Lords works what they be :
and in the dangers deep the same, most maruailous they see.
- 25 For at his word the the stormy wind ariseth in a rage :
and stirreth vp the surges so, as nought can them asswage.
- 26 Then are they lifted vp so hie, the cloudes they seeme to gaine :
and plunging downe the depth vntill, their soules consume with paine.
- 27 And like a drunkard to and fro, now here, now there they reele,
as men with feare of wit bereft, or had of sence no feelee.
- 28 Then did they cry in their distresse, vnto the Lord for aid :
who did remoue their troublous state, according as they praide.
- 29 For with his word the Lord doth make, the sturdy stormes to cease :
so that the great waues from their rage, are brought to rest and peace.
- 30 Then are men glad when rest is come, which they so much do craue :
and are by him in hauen brought, which they so faine would haue.

The fourth part.

- 31 Let men therefore before the Lord, confesse his kindnes then:
and shew the wonders that he doth, before the sonnes of men.
- 32 Let them in presence of the folke, with praise extoll his name:
and where the Elders doe conuent, there let them do the same.
- 33 For running flouds to drie deserts, he doth oft change and turne:
and drieth vp as it were dust, the springing well and bourne.
- 34 A fruitfull land with pleasures deckt, full barren he doth make:
when on their sins that dwell therein, he doth iust vengeance take.
- 35 Againe the wildernes full rude, he maketh fruit to beare:
with pleasant springs of waters cleare, though none before were there:
- 36 Wherein such hungry soules are set, as he doth freely chuse,
that they a Littie may them build, to dwell in for their vse.
- 37 That they may sowe their pleasant land, and vineyardes also plant:
to peelde them fruit of such increase, as none may seeme to want.
- 38 They multiply exceedingly, the Lord doth blesse them so:
who doth also their brute beasts make, by numbers great to growe.
- 39 But when the faithfull are lowe brought, by the oppressors stout,
and minish doe through many plagues, that compasse them about,
- 40 Then doth he Princes bring to shame, which did them sore oppresse:
and likewise caused them to erre, within the wildernes.
- 41 But yet the poore he raiseth vp, out of his troubles deepe:
and oft times doth his traine augment, much like a flock of sheepe.
- 42 The righteous shall behould this sight, and also much reioyce:
whereas the wicked and peruerse, with griefe shall stop their voyce.
- 43 But who is wise that now full well, he may these things record:
for certainly such shall perceiue, the kindnesse of the Lord.

Paratum cor meum. Psalm. Cviii. N.

David with heart and voyce prayseth the Lord, and assureth himselfe of the promise of God, concerning the kingdome ouer Israel, and his power against other nations, who though he seeme to torlake vs for a time, yet he alone in the end will cast downe our enemies.

Sing this as the 95. psalme.

- O** God my heart prepared is, and eke my tongue is so:
I will aduance my voyce in song, and giuing prayse also.
- 2 Awake my violl and my harpe, sweete melodie to make:
and in the morning I my selfe, right earely will awake.
- 3 By me among the people Lord, still praised shalt thou be:
and I among the heathen folke, will sing O Lord to thee.
- 4 Because thy mercy Lord is great, aboue the heauens hie:
and eke thy truth doth reach the cloudes, within the lofty skie.
- 5 Aboue the starry heauens hie, exalt thy selfe O God:
and Lord display vpon the earth, thy glory all abroad.

- 6 That thy dearely beloued may, be set at liberty :
helpe O my God with thy right hand, and hearken vnto me.
- 7 God in his holines hath spoke, wherefoze my ioyes abound:
Sichem I will diuide, and mete the bale of Succoth ground,
- 8 And Gilead mine shall be owne, Manasses mine shall be :
my head strength Ephraim, and Iaw shall Iuda giue for me.
- 9 Moab my washpot and my shoe, on Edome will I throw:
vpon the land of Palestine, in tryumph will I goe.
- 10 Who shall into the Citty strong, be guide to conduct me :
or how by whome to Edome land, conuayed shall I be :
- 11 Is it not thou O God which late, hadst vs forsaken quite :
and thou O Lord which with our hoast, didst not go forth to fight.
- 12 Giue vs O Lord thy sauing aide, when troubles doe assaile :
for all the help of man is vaine, and can no whit auaille.
- 13 Through God we shall doe valiant acts, and worthy of renowne :
he shall subdue our enemies, yea he shall tread them downe.

Deus laudem tuam. Psalme Cix. N.

Dauid being falsely accused by Saules flatterers, prayeth God to helpe him to destroy his enemies, who represent Judas the traytor vnto Iesus Christ, and all like enemies of the children of God.

Sing this as the 89. Psalme.

- I Speechles silence doe not hold, O God thy tongue alwaies :
O God euen thou I say that art the God of all my praise.
- 2 The wicked and the guilefull mouth, on me disclosed be :
and they with false and lying tongues, haue spoken vnto me.
- 3 They did beset me round about, with words of hatefull spight,
without all cause of my desert, against me they did fight.
- 4 For my good will they were my foes, but then gan I to pray :
- 5 My good with ill, my friendlinesse, with hate they did repay.
- 6 Set thou the wicked ouer him, to haue the vpper hand,
at his right hand eke suffer thou, his hatefull foe to stand.
- 7 When he is iudged let him then, condemned be therein :
and let the prayer that he makes, be turned into sinne.
- 8 Few be his dayes, his charge also, let thou another take :
- 6 His children let be fatherlesse, his wife a widdow make.
- 10 Let his of-spring be vagabonds, to beg and seeke their bread :
wandring out of the wasted place, where erst they haue bene fed.
- 11 Let couetous extortioner, catch all his goods and store :
and let the stranger spoile the fruits, of all his toile befoze.
- 12 Let there be none to pittie him, let there be none at all :
that on his children fatherlesse, will let their mercy fall.

The second part.

- 13 And so let his posterity for euer be destroyed :
their names out blotted in the age, that after shall succeed.
- 14 Let not his fathers wickednesse, from Gods remembrance fall,
and let not thou his mothers sinne, be done away at all.
- 15 But in the presence of the Lord, let them remaine for aye,
that from the earth their memory, he may cut cleane away.
- 16 With mercy he forgot to shew, but did pursue with spight,
the troubled man and sought to slay, the wofull hearted wight.
- 17 As he did cursing loue, it shall betide vnto him so,
and as he did not blessing loue, it shall be farre him fro.
- 18 As he with cursing clad himselfe, so it like water shall
into his bowels, and like oyle into his bones befall.
- 19 As garment let it be to him, to couer him for aye :
and as a girdle wherewith he, shall girded be alway.
- 20 Loe let the same be from the Lord, the guerdon of my foe :
yea and of those that euill speake, against my soule also.
- 21 But thou O Lord that art my God, deale thou I say with me :
after thy name deliuer me, for good thy mercies be.
- 22 Because in depth of great distresse, I needy am and poore :
and eke within my pained breast, my heart is wounded sore.

The third part.

- 23 Euen so do I depart away, as doth declining shade :
and as the Grasshopper so I, am shaken off and fade.
- 24 With fasting long from needfull food, enfeebled are my knees :
and all her fatnes hath my flesh, enforced beene to leese,
- 25 And I also a vile reproach, to them was made to be :
and they that did vpon me looke, did shake their heads at me.
- 26 But thou O Lord that art my God, mine aide and succour be :
according to thy mercy Lord, saue and deliuer me.
- 27 And they shall know thereby that this, Lord is thy mighty hand :
and that thou, thou hast done it Lord, so shall they vnderstand.
- 28 Although they curse and spite, yet thou, shalt blesse with louing voice,
they shall arise and come to shame, thy seruant shall reioyce.
- 29 Let them be clothed all with shame, that enemies are to me :
and with confusion as a cloake, eke couered let them be.
- 30 But greatly I will with my mouth, giue thanks vnto the Lord :
and I among the multitude, his praises will record.
- 31 For he with help at his right hand, will stand the poore man by,
to saue him from the man that would, condemne his soule to die.

Dixit Dominus. Psal. Cx. N.

Dauid prophesieth of the power & euerlasting kingdome of Christ and of the priesthood, which should put an end to the priesthood of Aul.

Sing this as the 67. Psalme.

The Lord did say vnto my Lord, sit thou on my right hand :
till I haue made thy foes a stoole, whereon thy feet shall stand.
2 The Lord shall out of Sion send, the scepter of thy might :

amid thy mortall foes be thou, the ruler in their sight.

3 And in the day on which thy raigne, and power they shall see :
then hereby free will offerings shall, thy people offer thee.

¶ Pea with an holy worshipping, then shall they offer all :
thy birth's deaw is the deaw that doth, from womb of morning fall.

4 The Lord hath sworne, and neuer will repent what he doth say :
by the order of Melchisedech, thou art a Priest for aye.

5 The Lord thy God on thy right hand, that standeth for thy stay :
shall wound for thee the stately Kings, vpon his wrathfull day.

6 The Heathen he shall iudge and fill, the place with bodie's dead,
and ouer diuers Countries shall, in sunder smite the head.

7 And he shall drinke out of the brooke, that runneth in the way :
therefore he shall lift vp on hie, his royall head that day.

Confitebor tibi. Psal Cxi. N.

He giueth thanks to the Lord for his mercifull workes towards his Church, and declareth where in true wis-
dome and right knowledge consisteth.

Sing this as the 120. Psalme.

V With heart I do accord, to praise and laud the Lord,
In presence of the iust : for great his workes are found,
To search them such are bound, as do him loue and trust.

3 His workes are glorious, also his righteousness,
It doth endure for euer, 4. his wondrous works he would,
we still remember should, his mercy faileth neuer.

5 Such as to him loue beare, a portion full faire,
He hath vp for them laid : for this they shall well finde,
he will them haue in mind, and keepe them as he said.

6 For he did not disdaine, his workes to shew them plaine,
By lightning and by thunders, when he the heathens land,
did giue into their hand, where they beheld his wonders.

7 Of all his workes ensueth, both iudgement, right, and truth,

8 whereto his statutes tend : they are decreed sure,
for euer to endure, which equity doth end.

Redemption he gaue, his people for to saue :

9 And hath also required, his promise not to faile,
But alwaies to preuaile, his holy name be feared.

10 Whoso with heart full faime, true wisdom would attaine,
The Lord feare and obey : such as his lawes do keepe,
shall knowledge haue full deep, his praise shall last for aye.

Beatus vir. Psal. Cxii. W. K.

He praiseth the felicity of them that feare God, and condemneth the cursed state of the contemners of God.

Sing this as the Pater noster.

The man is blest that God doth feare, and that his lawes doth loue indeed :
His seed on earth, God will vpeare, and blesse such as from him proceed.

3 His house with good he will fulfill, his righteousness endure shall still.

4 Unto the righteous doth arise, in trouble ioy, in darknesse light :

Compassion is in his eies, and mercy alwaies in his sight.

5 ¶ Pea pittie moueth such to lend, he doth by iudgement, things expend.

6 And

6 And surely such shall neuer fail,
For in remembrance had is he :
7 No tidings ill can make him quaille,
Who in the Lord sure hope doth see.
8 His hart is firme, his feare is past,
For he shall see his foes downe cast.

9 He did well for the poore proude,
His righteousness shall still remaine:
And his estate with praise abide,
Though that the wicked man disdaine.
10 Hea gnash his teeth thereat shall he,
And so consume his state to see.

Laudate pueri. Psal. Cxiii. W.K.

An exhortation to praise the Lord for his prouidence, in that, that contrary to the course of nature he worketh in his Church.



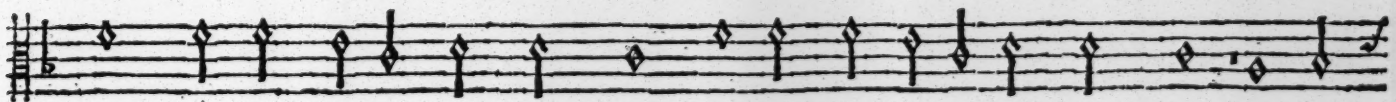
Y Children which doe serue the Lord, praise ye his name



with one accord, yea blessed be alway his name : who from the rising of



the Sun, till it returne where it begun, is to be praised with great fame.



The Lord all people doth surmount, as for his glozy we may count, aboue



the heauens high to be. With God the Lord who may compare, whose



dwellings in the heauens are, of such great power and force is he,

3 He doth abase himselfe we know,
Things to behold both here below,
And also in heauen aboue :
4 The needy out of dust to draw,
Andeke the poore which helpe none saw,
His onely mercy did him moue.

- 8 And so him set in hie degree,
 With princes of great dignity,
 That rule his people with great fame.
 9 The barren he doth make to beare,
 And with great ioy her fruit to reare:
 Therefore praise ye his holy name.

In exitu Israel. Psal. Cxiiii. V. W.

Israels deliuey out of Egypt, putteth vs in remembrance of Gods great mercy towards his childzen, and of our vnthankfulness for the same.

Sing this as the 95. Psalme.

- W**hen Israel by Gods addresse, from Pharaohs land was bent:
 and Jacobs house the strangers left, and in the same traine went,
 2 In Iuda God his glory shewed, his holynes most bright:
 so did the Israelites declare, his kingdome, power and might.
 3 The sea it saw and suddenly, as all amazde did flie:
 the rozing streames of Iordans flood, reculed backwardly.
 4 As Rams afraid the mountaines skipt, their strength did them forsake:
 and as the seely trembling lambs, their tops did beate and shake.
 5 What aild thee sea as all amazd, so suddenly to flie:
 ye rowling waues of Iordans flood, why ran ye backwardly?
 6 Why shooke ye hills, as Rams afraid, why did your strength so shake?
 why did your tops, as trembling lambs, for feare quier and quake?
 7 O earth confesse thy Soueraigne Lord, and dread his mighty hand:
 before the face of Jacobs God, feare ye both sea and land.
 8 I meane the God which from hard rocks, doth cause maine fouds appeare:
 and from the stony flint doth make, gush out the fountaines cleare.

Non nobis Domine. Psal. Cxv.

The faithfull oppressed by idolatrus tyrants, promise that they will be mindfull of so great a benefit, if it would please God to heare their prayers, and deliver them by his omnipotent power.

Sing this as the 98. Psalme.

- N**ot vnto vs Lord, not to vs, but to thy name giue praise:
 both for thy mercy and thy truth, that are in thee alwaies.
 2 Why shall the heathen scorner say, where is their God become?
 3 Our God in heauen is, and what he will, that hath he done.
 4 Their Idols siluer are and gold, worke of mens hands they be:
 5 They haue a mouth and do not speake, and eyes and do not see.
 6 And they haue eares ioynd to their heads, and do not heare at all:
 and noses eke they formed haue, and do not smell withall.
 7 And hands they haue, aud handle not, and feete and doe not goe:
 a throate they haue, yet thzough the same, they make no sound to blow.
 8 Those that make them, are like to them, and those whose trust they be:
 9 O Israel trust in the Lord, their helpe and shield is he.

- 10 O Arons house trust in the Lord, their help and shield is he:
 11 Trust ye the Lord that feare the Lord, their help and shield is he.
 12 The Lord hath mindfull beene of vs, and will vs blesse also:
 on Israels and on Arons house, his blessings he will show.
 13 Them that be fearets of the Lord, the Lord doth blesse them all:
 euen he will blesse them euery one, the great and eke the small.
 14 To you I say the liuing Lord, will multiply his grace:
 to you and to the childzen that, shall follow of your race.
 15 We are the blessed of the Lord, euen of the Lord I say:
 which both the heauen and the earth, hath made and set in stay.
 16 The heauens, yea the heauens high, belong vnto the Lord:
 the earth vnto the sonnes of men, he gaue of free accord.
 17 They that be dead do not with praise, set forth the Lords renowne:
 nor any that into the place, of silence do go downe.
 18 But we will praise the Lord our God, from henceforth and for aye:
 sound ye the praises of the Lord, praise ye the Lord I say.

Dilexi quoniam. Psal. Cxvi. N.

David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable loue of God toward him, magnifieth such great mercies, and protesteth he will be thankfull for the same.

Sing this as the 95. Psalme.

- I Loue the Lord because my voice, and prayer heard hath he:
 2 When in my dayes I cald on him, he bowed his eare to me.
 3 Euen when the snares of cruell death, about beset me round:
 when paines of hell me caught, and when, I woe and sorrow found.
 4 Vpon the Name of God my Lord, then did I call and say:
 deliuer thou my soule O Lord, I do thee humbly pray.
 5 The Lord is very mercifull, and iust he is also:
 and in our God compassion, doth plentifully flow.
 6 The Lord in safety doth preserve, all those that simple be:
 I was in wofull miserie, and he releued me.
 7 And now my soule sith thou art safe, returne vnto thy rest:
 for largely loe the Lord to thee, his bounty had exprest.
 8 Because thou hast deliuered, my soule from deadly thral:
 my moisted eyes from mournfull teares, my sliding feet from fall:
 9 Before the Lord I in the Land, of life will walke therefore:
 10 I did beleue, therfore I spake, for I was troubled sore.

The second part.

- 11 I said in my distresse and feare, that all men lyers be:
 12 What shall I pay the Lord, for all his benefits to me?
 13 The wholesom cup of sauing health, I thankfully will take:
 and on the Lords name I will call, when I my prayer make.

- 14 I to the Lord will pay the vowes, that I to him behight :
yea euen at this present time, in all the peoples sight.
- 15 Right Deare and precious in his sight, the Lord doth aye esteeme :
the death of all his holy ones, what euer men do deeme.
- 16 Thy seruant Lord thy seruant loe, I do my selfe confesse :
sonne of thy handmaid, thou hast broke the bonds of my distresse.
- 17 And I will offer vp to thee, a sacrifice of praise :
and I will call vpon the name of God the Lord alwaies.
- 18 I to the Lord will pay the vowes, that I haue him behight :
yea euen at this present time, in all the peoples sight.
- 19 Yea in the Courts of Gods owne house, and in the midst of thee :
O thou Ierusalem I say: wherefore the Lord praise yee.

Laudate Dominum. Psal. Cxvii. N.

He exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Jewes, the promise of life euerlasting by Iesus Christ.

Sing this as the 99. Psalme.

- O All ye nations of the world, praise ye the Lord alwaies :
and all ye people every where, set forth his noble praise.
- 2 For great his kindnesse is to vs, his truth endures for aye :
wherefore praise ye the Lord our God, praise ye the Lord I say.

Confitemini Domino. Psal. Cxviii. N.

Dauid reiected of Saul and of the people, at the time appointed, obtained the kingdom, for which he biddeth all that feare the Lord to be thankfull, vnder whose person Christ is liuely set forth, who should be of all his people reiected.

Sing this as the 84. Psalme.

- O Giue ye thanks vnto the Lord, for gracious is he :
because his mercy doth endure, for euer towards thee.
- 2 Let Israel confesse and say, his mercy dureth for aye :
- 3 Now let the house of Aaron say, his mercy dureth for aye.
- 4 Let all that feare the Lord our God, euen now confesse and say,
the mercy of the Lord our God, endureth still for aye.
- 5 In trouble and in heauinesse, vnto the Lord I cride :
which louingly heard me at large, my sute was not denide.
- 6 The Lord himselfe is on my side, I will not stand in doubt :
nor feare what man can doe to me, when God stands me about.
- 7 The Lord doth take my part with them, that help to succour me:
therefore I shall see my desire, vpon mine enemy.
- 8 Better it is to trust in God, then in mans mortall seed,
- 9 Or to put confidence in Kings, or Princes in our need.
- 10 All Nations haue enclosed me, and compassed me round :
but in the name of God shall I, mine enemies confound.
- 11 They kept me in on every side, they kept me in I say,
but through the Lords most mighty name, I shall worke their decay.

- 12 They came about me all like Bees, but yet in the Lords name,
I quencht their thornes that were on fire, and will destroy the same.

The second part.

- 13 Thou hast with force thrust sore at me, that I indeed might fall:
but through the Lord I found such help, that they were vanquishd all.
14 The Lord is my defence and strength, my ioy, my mirth, my song:
he is become for me indeed a Saviour most strong.
15 The right hand of the Lord our God, doth bring to passe great things,
he causeth voice of ioy and health, in righteous mens dwellings.
16 The right hand of the Lord doth bring most mighty things to passe:
his hand hath the prehemenance, his force is as it was.
17 I will not die but euer live, to vtter and declare:
the Lord his might and wondrous power, his works and what they are.
18 The Lord him selfe hath chastened, and hath corrected me,
but hath not giuen me ouer yet, to death as ye may see.
19 Set open vnto me the gates, of truth and righteousness,
that I may enter into them, the Lords praise to confesse.
20 This is the gate euen of the Lord, which shall not so be shut:
but good and righteous men alway, shall enter into it.

The third part.

- 21 I will giue thanks to thee O Lord, because thou hast heard me:
and art become most louingly, a Saviour vnto me.
22 The stone which ere this time among, the builders was refused:
is now become the corner-stone, and chiefly to be bled.
23 This was the mighty worke of God, this was the Lords owne fact:
and it is maruelous to behold, with eyes that noble act.
24 This is the ioyfull day indeed, which God him selfe hath wrought:
let vs be glad and ioy therein, in heart, in mind, in thought.
25 Now helpe vs Lord and prosper vs, we wish with one accord:
blessed is he that comes to vs, in the name of the Lord.
26 God is the Lord that sheweth vs light, binde ye therefore with cord
your sacrifice to the Altar, and giue thanks to the Lord.
27 Thou art my God I will confesse, and render thanks to thee:
thou art my God and I will praise, thy mercies towards me.
28 O giue ye thanks vnto the Lord, for gracious is he:
because his mercy doth endure, for euer towards me.

Beati immaculati. Psal. Cxix. V. V.

In this psalme is contained an exquisite art, and a wonderfull vehemency in setting forth the prayles of Gods law. wherein the Prophet cannot satisfie himselfe, nor sufficiently expresse the affection which he beareth therunto: adding moreouer many notable complaints and consolations, wherefore it is meete that all the faithfull haue it alway both in heart and mouth. And in the Hebrews euery eight verses begin with one letter of the Alphabet.

Blessed are they that perfect are, and pure in mind and heart,

whose liues and conuersation, from Gods lawes neuer start. 2. Blessed

are they that giue themselves, his statutes to obserue, seeking the Lord

with all their heart, and neuer from him swerue.

3 Doubtlesse such men go not astray, nor do no wicked thing :
which stedfastly walke in his paths, without any wandring.

4 It is thy will and commaundement, that with attentiu heed :
thy noble and diuine precepts, we learne and keepe indeed.

5 O would to God it might thee please, my waies so to addresse :
that I might both in heart and voyce, thy lawes keepe and confesse.

6 So should no shame my life attaint, whilst I thus set mine eyes,
and bend my mind alwaies to muse, on thy sacred detrees.

7 Then will I praise with vpight heart, and magnifie thy name,
when I shall learne thy iudgements iust, and likewise proue the same.

8 And wholly will I giue my selfe, to keepe thy lawes most right :
forsake me not for euer Lord, but shew thy grace and might.

BETH.

The second part.

By what meanes may a young man best, his life learne to amend :
if that he marke and keepe thy word, and therein his time spend.

10 Unfainedly I haue thee sought, and thus seeking abide :
O neuer suffer me O Lord, from thy precepts to slide.

11 Within my heart and secret thoughts, thy words I haue hid still :
that I might not at any time, offend thy holy will.

12 We magnifie thy name O Lord, and praise thee evermore :
thy statutes of most worthy fame, O Lord teach me therefore.

13 My lips haue neuer ceast to preach, and publish day and night :
thy iudgements all which did proceed, from thy mouth full of might.

14 Thy testimonies and thy waies, please me no lesse indeed :
then all the treasures of the earth, which worldlings make their need.

15 Of thy precepts I will still muse, and thereof frame my talke :
as at a markes will I atme, thy wayes how I may walke.

16 My onely ioy shall be so fixt, and on thy lawes so set :
that nothing can me so farre blinde, that I thy words forget.

GIMEL.

The third part.

GRant to thy seruant now such grace, as may my life prolong :

17 Thy holy word then will I keepe, both in my hart and tong.

18 Mine eyes which were dim and shut vp, so open and make bright :
that of thy law and meruallous workes, I may haue the cleere sight.

19 I am a stranger in this earth, wandring now here now there :
thy word therefore to me disclose, my footsteps for to cleare.

20 My soule is rauisht with desire, and neuer is at rest :
but seekes to know thy iudgements hie, and what may please thee best.

21 The proud men and malicious, thou hast destroyd each one :
and curled are such as doe not thy bests attend vpon.

22 Lord turne from me rebuke and shame, which wicked men conspire :
for I haue kept thy couenants, with zeale as hot as fire.

23 The Princes great in counsell late, and did against me speake :
but then thy seruant thought how he, thy statutes might not breake.

24 For why, thy couenants are my ioy, and my great hearts solace :
they serue in stead of counsellors my matters for to passe.

DALETH.

The fourth part.

IAm alas as brought to graue, and almost turnd to dust :
restore therefore my life againe, as thy promise is iust.

26 My wayes when I acknowledged, with mercy thou didst heare :
heare now eftsoones, and me instruct, thy lawes to loue and feare.

27 Teach me once thoroughly for to know, thy precepts and thy loze.
thy workes then will I meditate, and lay them vp in store.

28 My soule I feele so sore opprest, that it melteth for grieve :
according to thy word therefore, haste Lord to send reliefe.

29 From lying and deceitfull lips, let thy grace me defend :
and that I may learne thee to loue, thy holy lawe me send.

30 The way of truth both straight and sure, I haue chosen and found :
I set thy iudgments me before, which keepe me safe and sound.

31 Since then O Lord I forced my selfe, thy couenants to embrace,
let me therefore haue no rebuke, nor check in any case.

32 Then will I run with ioyfull cheare, where thy word doth me call,
when thou hast set my heart at large, and rid me out of thrall.

HE.

The fift part.

Instruct me Lord in the right trade, of thy statutes diuine :
and it to keepe euen to the end, my heart will I encline.

- 34 Grant me the knowledge of thy law, and I shall it obey:
with heart and minde and all my might, I will it keepe I say.
- 35 In the right path of thy precepts, guide me Lord I require:
no other pleasure doe I wish, nor greater thing desire.
- 36 Incline my heart thy lawes to keepe, and couenants to embrace:
and from all filthy auarice, Lord shield me with thy grace.
- 37 From vaine desires and worldly lusts, turne backe mine eyes and sight:
give me the spirit of life and power, to walke thy lawes aright.
- 38 Confirm thy gracious promise Lord, which thou hast made to me:
which am thy seruant and doe loue, and feare nothing but thee.
- 39 Reproach and shame which I so feare, from me O Lord expell.
for thou dost iudge with equity, and therein dost excell.
- 40 Behold my hearts desire is bent, thy lawes to keepe for aye:
Lord strengthen me so with thy grace, that it performe I may.

V A V.

The 6. part.

- T**hy mercies great and manifold, let me obtaine O Lord:
thy sauing health let me enioy, according to thy word.
- 42 So shall I stop the slanderous mouthes, of lewde men and vniust:
for in thy faithfull promises, stands my comfort and trust.
- 43 The word of truth within my mouth, let euer still be prest:
for in thy iudgements wonderfull, my hope doth stand and rest.
- 44 And whilst that breath within my brest, doth naturall life preserve:
yea till this life shall be dissolud, thy law will I obserue.
- 45 So walke will I as set at large, and made free from all dread:
because I sought how for to keepe, thy precepts and thy reade.
- 46 Thy noble acts I will describe, as things of most great fame:
euen before kings I will them blaze, and shrinke no whit for shame.
- 47 I will reioyce then to obey, thy worthy bests and will:
which euermore I haue loued best, and so will loue them still.
- 48 My hands will I lift to thy lawes, which I haue dearely sought:
and practise thy commaundements, in will, in deed and thought.

Z A I N.

The 7. part.

- T**hy promise which thou madest to me, thy seruant Lord remember:
for therein haue I put my trust, and confidence for euer.
- 50 It is my comfort and my ioy, when troubles me assaile:
for were my life not by thy word, my life would soone me faile.
- 51 The proud and such as God contemne, still made of me a scozne,
yet would I not thy law forsake, as he that were forlorne.
- 52 But cald to minde Lord thy great workes, shewed to our fathers old:
whereby I felt thy ioy surmount, my griefe an hundred fold.

53 But

- 53 But yet alas for feare I quake, seeing how wicked men
thy lawe forsooke and did procure, thy iudgements who knoweth when ?
54 And as for me I framde my songs thy statutes to exalt,
when I among the strangers dwelt, and thoughts gan me assault.
55 I thought vpon thy name O Lord, by night when others sleepe,
as for thy law also I kept, and euer will it keepe.
56 This grace I did obtaine, because thy couenants sweet and deare
I did embrace and also keepe, with reuerence and with feare.

H E T H

The 8. part.

- O God which art my part and lot, my comfort and my stay :
I haue decreed and promised, thy lawes to keepe alway.
58 Mine earnest heart did humbly sue, in presence of thy face :
as thou therfore hast promised, Lord grant me of thy grace.
59 My life I haue examined, and tride my secret heart :
which to thy statutes caused me, my feet straight to conuert.
60 I did not stay, nor linger long, as they that slothfull are :
but hastily thy lawes to keepe, I did my selfe prepare.
61 The cruell bands of wicked men, haue made of me their prey :
yet would I not thy lawes forget, nor from thee go astray.
62 Thy righteous iudgement vnto me, so great is and so hie :
that euen at midnight will I rise, thy name to magnifie.
63 Companion am I to all them, which feare thee in their heart :
and neither will for loue nor dread, from thy commandements start.
64 Thy mercies Lord most plentifully, do all the world fulfill :
O teach me how I may obey, thy statutes and thy will.

T E T H

The 9. part.

- A ccording to thy promise Lord, so hast thou with me dealt :
for of thy grace in sundry sorts haue I thy seruant felt.
66 Teach me to iudge alwaies aright, and giue me knowledge sure :
for certainly believe I doe, that thy precepts are pure.
67 Ere thou didst touch me with thy rod, I erred and went astray :
but now I keepe thy holy word, and make it all my stay.
68 Thou art both good and gracious, and giuest most liberally,
thine ordinances how to keepe, therfore O Lord teach me.
69 The proud and wicked men haue forg'd, against me many a lie :
yet thy commandements still obserue with all my heart will I.
70 Their hearts are swolne with worldly wealth, as grease so are they fat :
but in thy law I do delight, and nothing seeke but that.
71 O happy time may I well say, when thou didst me correct,
for as a guide to learne thy lawes, thy rods did me direct.
72 So that to me thy word and law, is dearer manifold,
then thousands great of silver and gould, or ought that can be told.

IOD

The 10. part.

- 73 Sing thy hands haue made me Lord, to be thy creature:
 grant knowledge likewise how to learne, to put thy lawes in bze.
- 74 So they that feare thee shall reioyce, when euer they me see,
 because I haue leard by thy word, to put my trust in thee.
- 75 When with thy rods the world is plagude, I know the cause is iust:
 so when thou dost correct me Lord the cause iust needs be must.
- 76 Now of thy goodnesse I thee pray, some comfort to me send:
 as thou to me thy seruant hetst, so from all ill me bend.
- 77 Thy tender mercies poure on me, and I shall surely liue:
 for ioy and consolation both, thy lawes to me do giue.
- 78 Confound the proud whose false pretence, is me for to destroy:
 but as for me thy bestes to know, I will my selfe imploy.
- 79 Who so with reuerence doe thee feare, to me let them retire,
 and such as do thy couenants know, and them alone desire.
- 80 My heart without all wauering, let on thy lawes be bent:
 that no confusion come to me, whereby I should be bent.

CAPH

The 11. part.

- M^y soule doth faint and ceaseth not, thy sauing health to craue:
 and for thy words sake still I trust, my harts desire to haue.
- 82 Mine eyes do faile with looking for thy word, and thus I say:
 Oh when wilt thou me comfort Lord, why dost thou thus delay?
- 83 As a skin bottle in the smoake, so am I parcht and drie:
 yet will I not out of my heart, let thy commandments slide;
- 84 Alas how long shall I yet liue, before I see the houre:
 that on my foes which me torment, thy vengeance thou wilt poure.
- 85 Presumptuous men haue digged pits, thinking to make me sure:
 thus contrary against thy lawe my hurt they doe procure.
- 86 But thy commandments are all true, and causlesse they me grieue:
 to thee therefore I do complaine, that thou mightst me relieue.
- 87 Almost they had me cleane destroyed, and brought me quite to ground:
 yet by thy statutes I abode, and therein succour found.
- 88 Restore me Lord againe to life, for thy mercies excell:
 and so shall I thy couenants keepe, till death my life expell.

The 12. part.

- 89 I O heauen Lord where thou dost dwell, thy word is stablisht sure:
 and shall for all eternity, fast grauen there endure.
- 90 From age to age thy truth abides, as doth the earth witnesse:
 whose ground=worke thou hast laid so sure, as no tongue can expresse.
- 91 Euen to this day we may well see, how all things perseuere:
 according to thy ordinance, for all things thee reuere.
- 92 Had it not beene that in thy law, my soule had comfort sought:
 long time ere now in my distresse, I had been brought to nought.

- 93 Therefore will I thy precepts aye, in memory keepe fast:
by them thou hast my life restorde, when I was at last cast.
94 No wight to me can title make, for I am onely thine:
saue me therefore for to thy lawes, mine eares and heart incline.
95 The wicked men do seeke my bane, and thereto lie in waite,
but I the while considered, thy noble workes and great.
96 I see nothing in this wide world, at length which hath not end:
but thy commandements and thy word, beyond all end extend.

MEM.

The 13. part.

- W**hat great desire and feruent loue do I beare to thy law:
all the day long my whole deuise, is onely on thy law.
98 Thy word hath taught me, farre to passe my foes in policy:
for still I keepe it as a thing, of most excellency.
99 My teachers which did me instruct, in knowledge I excell,
because I do thy couenants keepe, and them to others tell.
100 In wisdom I do passe also, the ancient men indeed:
and all because to keepe thy lawes, I held it aye best reed.
101 My feet I haue restrained eke, from euery euill way:
because that I continually, thy word might keepe I say.
102 I haue not swarn'd from thy iudgements, nor yet shrunke any bell,
for why: thou hast me taught thereby, to liue godly and well.
103 O Lord how sweet vnto my taste, find I thy words alway:
doubtlesse no honey in my mouth, feelee ought, so sweet I may.
104 Thy lawes haue me such wisdom learnd, that vtterly I hate
all wicked and vngodly waies, in euery kind or rate.

NVN.

The 14. part.

- E**uen as a Lanthorne to my feet, so doth thy word shine bright:
and to my paths where I goe, it is a flaming light.
106 I haue both sworne and will performe, most certainly doubtlesse:
that I will keepe thy iudgements iust, and them in life expresse.
107 Affliction hath me sore opprest, and brought me to deaths doze:
O Lord as thou hast promised, so me to life restore.
108 The offerings which with heart and voice, most frankly I thee giue:
accept and teach me how I may, after thy iudgements liue.
109 My soule is aye so in my hand, that dangers it assaile:
yet doe I not thy law forget, nor it to keepe will faile.
110 Although the wicked laid their nets, to catch me at a bay:
yet did I not from thy precepts, once swerthe or go astray.
111 Thy law I haue so claimd alway, as mine owne heritage:
and why: for therein I delight, and set my whole courage.
112 For evermore I haue been bent, thy statutes to fulfill:
euen so likewise vnto the end, I will continue still.

SAMECH.

The 15. part.

- T**he crafty thoughts and double hearts, I do alwaies detest :
 but as for thy lawes and precepts, I loued them euer best.
- 114 Thou art my hid and secret place, my shield of strong defence :
 therefore haue I thy promises, lookt for with patience.
- 115 Goe to therefore ye wicked men, Depart from me anone :
 for the commaundements will I keepe, of God my Lord alone.
- 116 As thou hast promised so performe, that death me not assaile :
 nor let my hope abuse me so, that through distrust I quaille.
- 127 Uphold me and I shall be safe, for ought they doe or say :
 and in thy statutes pleasure take, will I both night and day.
- 118 Thou hast trode such vnder thy feet, as doeth thy statutes breake :
 for nought auayles their subtilty, their counsell is but weake.
- 119 Like drosse thou cast'st the wicked out, where euer they goe or dwell :
 therefore can I as thy statutes, loue nothing halfe so well.
- 120 My flesh alas is taken with feare, as though it were benumd :
 for when I see thy iudgements, straight, I am as one astond.

AIN.

The 16. part.

- I** Doe the thing that lawefull is, and giue to all men right :
 resigne me not to them that would, oppresse me with their might :
- 122 But for thy seruant suertie be, in that thing that is good :
 that proud men giue me not the foyle, which rage as they were wood.
- 123 Mine eyes with waiting are now blinde, thy health so much I craue :
 and eke thy righteous promise Lord, whereby thou wilt me saue.
- 124 Intreat thy seruant louingly, and fauour to him show :
 thy statutes of most excellency, teach me also to know.
- 125 Thy humble seruant Lord I am, grant me to vnderstand,
 how by thy statutes I may know, best what to take in hand.
- 126 It is now time Lord to begin, for truth is quite decayd :
 thy lawe likewise they haue transgress, & none against them said.
- 127 This is the cause wherefore I loue, thy lawes better then gold :
 or iewells fine which are esteemd, most costly to be sold.
- 128 I thought thy precepts all most iust, and so them laid in store :
 all crafty and malicious waies, I doe abhorre therefore.

PE.

The 17. part.

- T**hy couenants are most wonderfull, and full of things profound :
 my soule therefore doth keepe them sure, when they are tri'd & found :
- 130 When men first enter into thy word, they find a light most cleare :
 and very idiots vnderstand, when they it read or heare.
- 131 For ioi I haue both gap't and breathd, to know thy commandment :
 that I might guide my life thereby, I sought what thing it ment.
- 132 With mercy and compassion Lord, behold me from aboue :
 as thou art wont to behold such, as thy name feare and loue.

133 Direct my footsteps by thy word, that I thy will may know:
and neuer let iniquity thy seruant ouerthrow.

134 From slanderous tongues and deadly harmes, preserue & keep me sure:
thy precepts then will I obserue, and put them eke in vze.

135 Thy countenance which doth surmount, the sunne in his bright hew,
let shine on me, and by thy law, teach me what to eschew.

136 Out of mine eyes great flouds gush out, of dreary teares and fell,
when I behold how wicked men, thy lawes keepe neuer a dell.

ZADE.

The 18. part.

In euery point Lord thou art iust, the wicked though they grudge:
and when thou dost sentence pronounce, thou art a righteous iudge.

138 To render right and flee from guile, are two chiefe points most hie:
and such as thou hast in thy law, commaunded vs straightly.

139 With zeale and wrath I am consumed, and euen pinde away:
to see my foes thy word forget, for ought that I doe may:

140 So sure and perfect is thy word, as any heart can deeme:
and I thy seruant nothing more, do loue or yet esteeme.

141 And though I be nothing set by, as one of base degree:
yet do I not thy hefts forget, nor shrink away from thee.

142 Thy righteousness Lord is most iust, for euer to endure:
also thy law is truth it selfe, most constant and most pure.

143 Trouble and grieve haue seiz'd on me, and brought me wondrous low:
yet do I still of thy precepts, delight to heare and know.

144 The righteousness of thy iudgements, doth last for euermore:
then teach thou me, for euen in them, my life lyeth vp in store.

KOPH.

The 19. part.

With feruent heart I cryde and cald, now answer me O Lord,
that thy commaundements to obserue, I may fully accord.

146 O thee my God I make my sute, with most humble request:
saue me therefore and I will keepe, thy precepts and thy best.

147 O thee I cry euen in the morne, before the day wake light:
because that I haue in thy word, my confidence whole pight.

148 Mine eyes preuent the watch by night, & ere they call I wake:
that by deuising of thy word, I might some comfort take.

149 Incline thine eares to heare my voice, and pittie on me take:
as thou wast wont so iudge me Lord, least life should me forsake.

150 My foes draw neare and do procure my death maliciously:
which from thy lawe haue far gone backe, and straid from it lewdly.

151 Therefore O Lord appproch thou neare, for neede doth so require:
and all thy precepts true they are, then helpe I thee desire.

152 By thy commaundements I haue learnd, not now, but long ago,
that they remaine for euermore, thou hast them grounded so.

RESH.

The 20. part.

M^y trouble and affliction, consider and behold;

Deliver me for of thy lawes, I euer take fast hold.

154 Defend my good and righteous cause, with speed me succour send,
from death as thou hast promised, Lord keepe me and defend.

155 As for the wicked farre they are, from hauing health and grace:
whereby they might thy statutes know, they enter not the grate.

156 Great are thy mercies Lord I grant, what tongue can them attaine:
and as thou hast me iudg'd ere now, so let me life obtaine.

157 Though many men did trouble me, and persecute me sore,
yet from thy lawes I neuer shrunke, nor went awry therefore.

158 And truth it is for griefe I dye, when I these traitors see:
because they keepe no whit thy word, nor yet seeke to know thee.

159 Behould for I do lone thy lawes, with heart most glad and faine:
as thou art good and gracious Lord restore my life againe.

160 What thy word doth decree must be, and so it hath beene euer:
thy righteous iudgements are also, most true, and decay neuer.

SCHIN.

The 21. part.

Princes haue sought by cruelty, causelesse to make me crouch:

but all in vaine, for of thy word the feare did my heart touch:

162 And certainly euen of thy word, I was more metry and glad,
then he which of rich spoiles and prey, great store and plenty had.

163 As for all lies and falsitie, I hate most and detest:
for why: thy holy lawes doe I, aboue all things loue best.

164 Seauen times a day I praise the Lord, singing with heart and voyce:
thy righteous acts and wonderfull, so cause me to reioyce.

165 Great peace and rest shall all such haue, as do thy statutes loue:
no danger shall their quiet state empaire or once remooue.

166 Mine onely health and comfort Lord, I looke for at thy hand:
and therefore haue I done those things, which thou didst me command.

167 Thy lawes haue beene mine exercise, which my soule most desired:
so much my loue to them was bent, that nought else I required.

168 Thy statutes and commandements, I kept thou knowest aright:
for all the things that I haue done, are present in thy sight.

TAV.

The 22. part.

O Lord let my complaint and cry, before thy face appeare:

and as thou hast me promise made, so teach me thee to feare.

170 Mine humble supplication, toward thee let finde accesse:
and grant me Lord deliverance, for so is thy promise.

171 Then shall my lippes thy praises speake, after most ample sort:
when thou thy statutes hast me taught, wherein stands my comfort.

172 My tongue shall sing and preach thy word, and on this wise say shall,
Gods famous acts and noble lawes, are iust and perfect all.

173 Stretch out thy hand I thee beseech, and speedily me saue:
for thy commaundements to obserue, chosen O Lord I haue.

174 Of thee alone Lord I craue health, for other I know none:
and in thy law and nothing else, I doe delight alone.

175 Graunt me therefore long dayes to liue, thy name to magnifie:
and of thy iudgements mercifull, let me thy fauour trie.

176 For I was lost and went astray, much like a wandring sheepe:
oh seeke me, for I haue not failde, thy commaundements to keepe.

Ad Dominum cum tribularer. Psal. cxx. T. S.

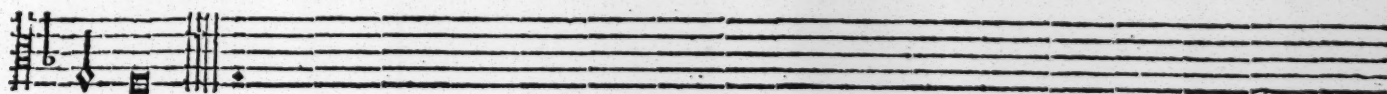
The prayer of David. now banished among the barbarous people of Arabia by the false reports of enuious flatterers. And therefore he lamenteth his long abode among the Infidels, who were given to all kind of wickedness and contention.



A trouble and in thrall, vnto the Lord I call, and he doth



me comfort: deliuer me I say, from lyers lips alway, and tongue of false



report.

3 What vantage or what thing,
Getst thou thus for to sing,
Thou false and flattering lyer:

4 Thy tongue doth hurt I weene,
no lesse then arrowes keene,
Of hot consuming fire.

5 Alas too long I slacke,
within these tents so blacke,
which kedars are by name,

By whome the flocke elect,
And all of Israaks sect,
Are put to open shame.

6 With them that peace did hate,
I came a peace to make:
And set a quiet life:

7 But when my tale was told,
Causeles I was controlesse,
By them that would haue strife.

Leuaui oculos. psal. cxxi. W. W.

The Prophet sheweth by his owne example, that the faithfull ought to looke for all their succour of God alone, who will gouerne and giue god successe to all their godly enterprises.



Lift mine eyes to Sion hill, from whence I do attend, that succour



God me send. The mighty God me succour will, which heaven and earth



framed, and all things therein named.

3 Thy foote from slip he will preserve,
and will thee safely keepe :

For he will neuer sleepe.

4 Loe he that doth Israel conserue,
no sleepe at all can him catch.
But his eyes do euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer :
As at thy right hand euer.

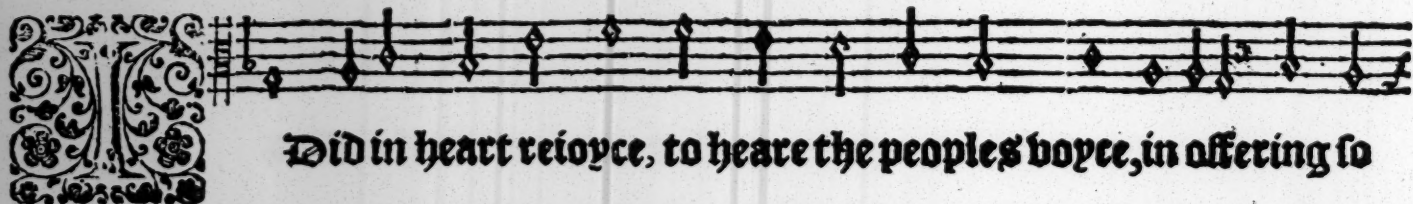
6 The Sunne shall not thee parch by day,
nor the Moone not halfe so bright,
Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,
And will thy life sure saue :
And thou also shalt haue,

8 In all thy businesse good successe,
where euer thou goest in or out :
God will thy things bring about.

Lætatus sum. Psalm. Cxxii. W.K.

David reioyeth in the name of the faithfull, that God hath accomplished his promise and placed his Ark in Ieru-
salem, for the which he giueth thanks, and prayeth for the prosperity of the Church.



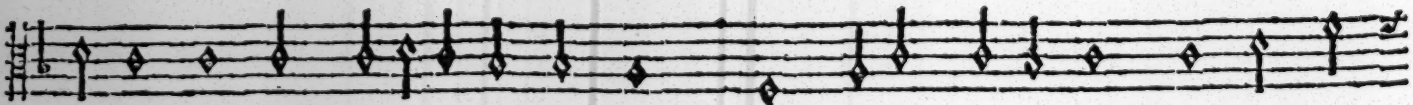
Did in heart reioyce, to heare the peoples voyce, in offering so



willingly. For let vs by say they, and in the Lords house pray, thus spake



the folke full louingly : Our feet that wandred wide, shall in thy gates



abide, O thou Ierusalem full faire, which art so seemely set, much like a



Citty neate, the like whereof is not else where,

4 The tribes with one accord,
The tribes of God the Lord:
Are thither bent their way to take:
So God before did tell,
That there his Israel,
their prayers should together make.
5 For there are thrones erect,
And that for this respect,
To set forth iustice orderly:
Which thrones right to maintaine,
To Dauids house pertaine,
His folke to iudge accordingly.

6 To pray let vs not cease,
For Ieruselems peace,
Thy friends God prosper mightily:
7 Peace be thy walls about,
And prosper thee throughout,
Thy places eke continually.
8 I wish thy prosperous state,
For my poore brethzens sake,
That comfort haue by meanes of thee.
9 Gods house doth me allure,
Thy wealth for to procure,
So much alwaies as lyeth in me.

Ad te leuau i oculos. Psal. Cxxiii. T. S.

A prayer of the faithfull, which are afflicted by the wicked worldlings, and contemners of God.
Sing this as the 119. Psalme.

O Lord that heauen dost possesse, I lift mine eyes to thee:
euen as the seruant listeth his, his maisters hands to see.
2 As handmaidens watch their mistresse hands, some grace for to atchiete,
so we behold the Lord our God, till he doe vs forgiue.
3 Lord grant vs thy compassion, and mercy in thy sight:
for we are filled and ouercome, with hatred and despight.
4 Our mindes be stult with great rebuke, the rich and worldly wise,
do make of vs their mocking stocke, the proud do vs despise.

Nisi quia Dominus. Psal. cxxiiii. V. V.

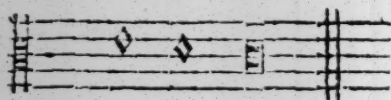
The people of God being deliuered out of great danger, acknowledge not to haue escaped by their owne power,
but through the fauour of God, and shew in how great perill they were.



not our cause maintaind, If that the Lord had not our right sustaind:
when



When all the world against vs furiously, made theis bpzozer, and said we



should all dye;

2 Now long agoe, they had deuour'd vs all:
And swallowed quick for ought that we could deeme,
Such was their rage, as we might well esteeme.
4 And as the flouds, with mighty force doe fall:
So had they now our liues euen brought to thrall.

5 Ther raging streames, most proud in rozing noise,
Had long ago ouerwhelmd vs in the deepe:

6 But loned be God, which doth vs safely keepe
From bloody teeth, and their most cruell voice:
Which as a prey to eate vs would reioyce.

7 Euen as a bird, out of the fouters grin,
Escapth away, right so it fareth with vs:
Broke are their nets, and we haue scaped thus.
8 God that made heauen and earth, is our helpe then:
His name hath saued vs from these wicked men.

Qui confidunt. psal. Cxxv. W.K.

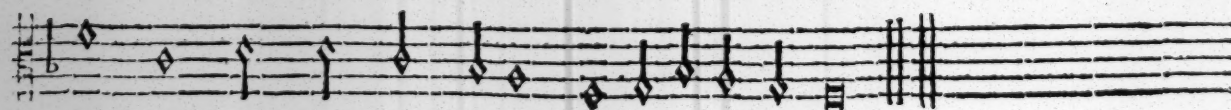
He describeth the assurance of the faithfull in their afflictions, and desireth theiſt wealth, and the destruction of the wicked.



Such as in God the Lord do trust, as mount Sion shall firmly



stand, and be remoued at no hand, the Lord will count them right and



iust, so that they shall be sure, for euer to endure.

2 As mighty mountaines huge and great,
Jerusalem about do close:
So will the Lord be vnto those,
Which on his godly will doe waite.
Such are to him so deare,
They neuer need to feare.

3 For though the righteous try doth he,
By making wicked men his rod:
Least they through griefe forsake their God,
It shall not as their lot still be.

4 True Lord to those thy light,
whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought,
The Lord will surely bring to nought:
With workes most vile they shall abide.

But peace with Israel,
For evermore shall dwell.

Another of the same, R. A.

Sing this as the ten Commandements.

Those that do put their confidence, vpon the Lord our God onely,
and flye to him for his defence, in all their need and miserie,
Their faith is sure firme to endure, grounded on Christ the corner-stone:
moued with none ill, but standeth still, stedfast like to the mount Sion.

And as about Jerusalem the mighty hills do it compasse,
so that no enemies come to them, to hurt that towne in any case.
So God indeed in euery need, his faithfull people doth defend:
standing them by assuredly, from this time forth world without end.

Rightwise and good is our Lord God, and will not suffer certainly,
the sinners and vngodlies rod, to tarry vpon his family.
Least they also from God should goe, falling to sinne and wickednes.
O Lord defend world without end, thy Christian flock through thy goodnes.

O Lord do good to Christians all, that stedfast in thy word abide:
such as willingly from God fall, and to false doctrine daily slide,
Such will the Lord scatter abroad, with hypocrites throwne downe to hell:
God will them send paines without end, but Lord grant peace to Israel.

Glory to God the father of might, and to the Sonne our Sauour:
And to the holy Ghost whose light, shine in our hearts and vs succour.
That the right way from day to day, we may walke, and him glorifie.
With harts desire all that are here, worship the Lord, and say, Amen.

In conuertendo. Psal. Cxxvi. W. K.

This psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seauenty yeares of captiuitie, foretold by Jerem. 25. 12 & 29. 10.



When that the Lord againe his Sion had forth brought, from

bondage



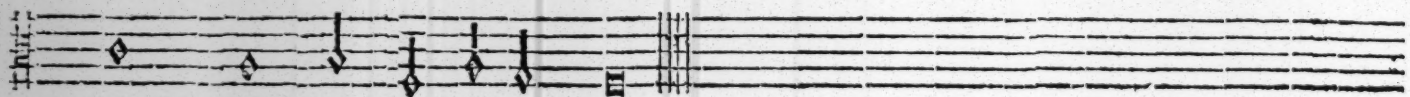
bondage great, and also seruitude extreame, His worke was such as did



surmount mans heart and thought, so that we were much like to them that



vse to dreame, our mouthes were with laughter filled then, and eke our



tongues did shew vs ioyfull men.

2 The heathen folke, were forced then this to confesse,
How that the Lord, for them also great things had done;

3 But much more we, and therefore can confesse no lesse.
Wherefore to ioy, we haue good cause as we begon.

3 O Lord go forth, thou canst our bondage end:
As to deserts, the flowing riuers send.

5 Full true it is, that they which some in teares indeed,
A time will come, when they shall reape in mirth and ioy:

6 They went and wept, in bearing of their precious seede:
For that their foes full often times did them annoy.

7 But their returne with ioy they shall sure see:
Their sheaues home bzing, and not impaired be.

Nisi Dominus. Psal. Cxxvii.

It is not mans wit, power, and labour, but the free goodnes of God, that giueth riches, preserveth townes and countries, granteth nourishment and childzen.

Sing this as the Lords prayer.

Except the Lord the house do make,
And thereunto do set his hand:
What men do build it cannot stand.
Likewise in vaine men undertake,
Cities and holds to watch and ward,
Except the Lord be their safegard.

2 Though ye rise early in the morne,
And so at night goe late to bed:
Feeding full hardly with brown bread,
Yet were your labour lost and woene.
But they whom God doth loue and keepe,
Receiue all things with quiet sleepe,

3 There=

3 Therefore marke well when euer yee see,
That men haue heires to enioy their land :
It is the gift of Gods owne hand.
For God himselfe doth multiplie,
Of his great liberalitie,
The blessing of posteritie.

4 And when the children come to age,
They grow in strength and actiuenesse,
In person and in comelinesse,
So that a shaft shot with courage,
Of one that hath a most strong arme,
Flieth not so swift, nor doth like harme.

5 Oh well is him that hath his quier,
Furnished with such artillery,
For when in perill he shall be,
Such one shall neuer shake nor shiuer,
When that he pleadeth before the iudge,
Against his foes that beare him grudge.

Beati omnes qui timent. Psal. Cxxviii. T. S.

He describeth the prosperous estate of them that be married in the feare of God, opening withall, the premises of Gods blessings to all them that liue in this honourable estate, according to his commandement.

Sing this as the 137. Psalme.

Blessed art thou that fearest God, and walkest in his way,
2 For of thy labour thou shalt eate, happy art thou I say.
3 Like fruitfull vines on thy house sides, so doth thy wife spring out :
thy children stand like Oliue plants, thy table round about.
4 Thus art thou blest that fearest God, and he shall let thee see
5 The promised Jerusalem, and his felicity.
6 Thou shalt thy childrens children see, to thy great ioyes encrease :
and likewise grace on Israel, prosperity and peace.

Sæpe expugnauerunt. Psal. Cxxix. N.

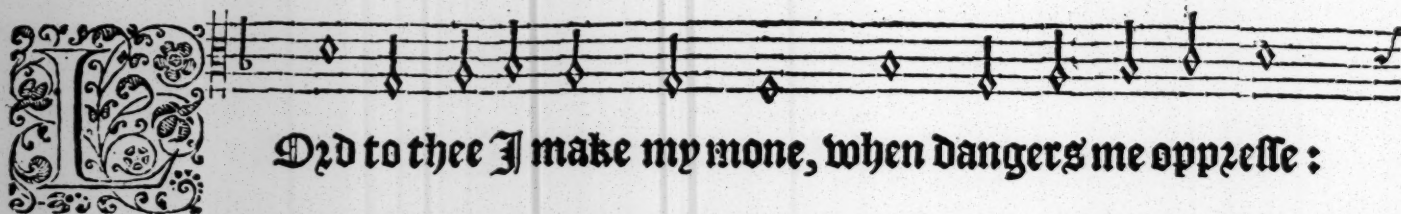
He admonisheth the Church to reioyce, though it had been afflicted in all ages, for God will deliuer it, and the enemies for all their glorious shew, shall suddenly be destroyed.

Sing this as the 137. Psalme.

Oft they now Israel may say, me from my youth assailede :
oft they assailede me from my youth, yet neuer they preuailede.
3 Upon my backe the plowers plowde, and furrowes long did cast :
4 The righteous Lord hath cut the cords, of wicked foes at last.
5 They that hate me shall be asham'd, and turned backe also :
6 And made as grasse vpon the house, which withereth ere it grow.
7 Whereof the mower cannot find, enough to fill his hand,
nor he can fill his lapp that goeth, to gleane vpon the land.
8 Nor passers by pray God, on them, to let his blessing fall :
nor say we blesse you in the name of God the Lord at all.

De profundis clamaui. Psal. Cxxx. W. VV.

An effectuous prayer of him that for his sinnes had sustained great afflictions, and notwithstanding hee fully trusteth and assurcth himselfe to obtaine mercy, and forgiveness of his sinnes, and at length, deliuerance from all euils.



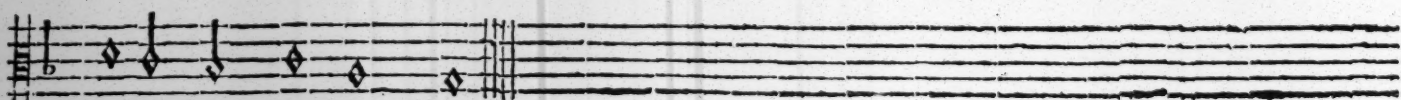
Dord to thee I make my mone, when dangers me oppresse :



I call, I sigh, plaine and grone, trusting to finde release. Heare now O



Lord my request, for it is full due time, and let thine eares aye be prest,



vnto this prayer mine.

- 3 O Lord our God if thou way, our sinnes and them peruse :
who can then escape or say, I can my selfe excuse :
- 4 But Lord thou art mercifull, and turnst to vs thy grace :
that we with hearts most carefull, should feare before thy face.
- 5 In God I put my whole trust, my soule waites on his will :
for his promise is most iust, and I hope therein still.
- 6 My soule to God hath regard, wishing for him alway :
more then they that watch and ward, to see the dawning Day.
- 7 Let Israel then boldly, in the Lord put his trust :
he is that God of mercy, that his deliuer must.
- 8 For he it is that must saue, Israel from his sinne :
and all such as surely haue, their confidence in him.

Domine non est. Psal. Cxxxi. M.

Dauid charged with ambition, and greedy desire to raigne, protesteth his humility and modesty before God and teacheth all men what they should do.

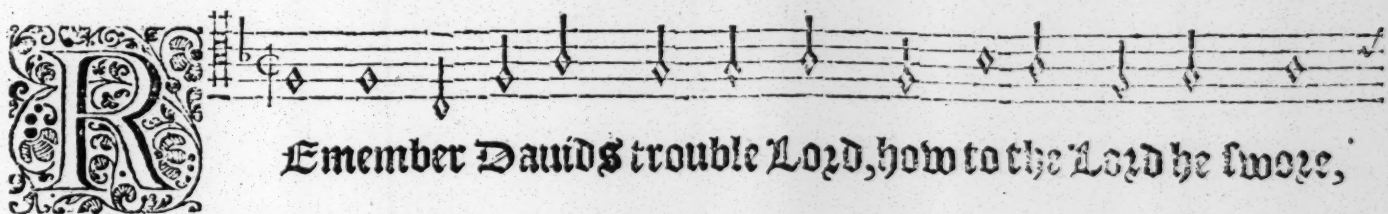
Sing this as the Lamentation.

- O Lord I am not puffed in mind, I haue no scornfull eye :
2 I do not exercise my selfe in things that be too hie.
- 3 But as the child that weaned is, euen from his mothers breast :
so haue I Lord behaued my selfe, in silence and in rest.
- 4 O Israel trust in the Lord, let him be all thy stay :
from this time forth for euermore, from age to age I say.

Memento Domine. Psal. Cxxxii. M.

The faithfull grounding on Gods promise made vnto Dauid, desire that hee would establish the same, both as touching his posterity, and the building of the Temple, to pray there as was forespoken.

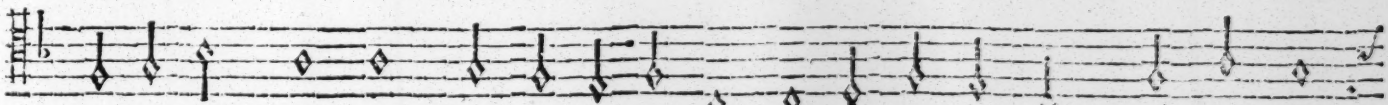
Remember



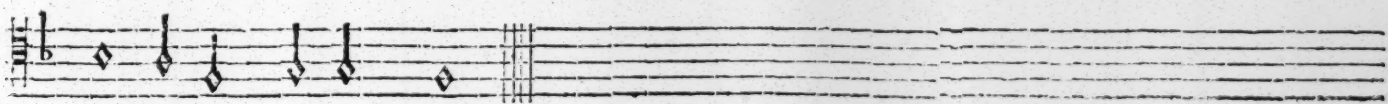
Remember Dauid's trouble Lord, how to the Lord he swore,



and vowed a vow to Jacobs God, to keepe for euermore, I will not come



within my house, nor cline vp to my bed, nor let my temples take their rest,



or the eyes in my head,

5 Till I haue found out for the Lord, a place to sit thereon :
an house for Jacobs God to be, an habitation.

6 We heard of it at Ephrata, there did we heare this sound :
and in the fields and forrests there, these voyces first were found.

7 We will assay, and go in now, his tabernacle there :
before his foote-stoole to fall downe vpon our knees in feare.

8 Arise O Lord, arise I say, into thy resting place :
both thou and the arke of thy strength, the presence of thy grace.

9 Let all thy Priests be clothed Lord, with truth and righteousnesse :
let all thy Saints and holymen, sing all with ioyfulnesse.

10 And for thy seruant Dauid's sake, refuse not Lord I say :
the seat of thine annointed Lord, nor turne thy face away.

The second part.

11 The Lord to Dauid swore in truth, and will not shrinke from it :
saying, the fruit of thy body, vpon thy seat shall sit.

12 And if thy sons my couenant keep, that I shall learne each one :
then shall their sonnes for euer sit vpon thy princely throne.

13 The Lord himselfe hath chose Sion, and loues therein to dwell :

14 Saying, this is my resting place, I loue and like it well :

15 And I will blesse with great increase, her victuals euery where :
and I will satisfie with bread, the needie that be there.

16 Pea I will decke and cloath her Priests, with my saluation :
and all her Saints shall sing for ioy, of my protection.

17 There will I surely make the horne, of Dauid for to bud :
for I haue there ordained for mine, a lanthorne bright and good.

18 As for his enemies I will cloath, with shame for euermore :
but I will cause his crowne to shine, more fresh then heretofore.

Ecce quam bonum. Psal. Cxxxiii. W. W.

This Psalme containeth the commendation of godly and brotherly amity. which for the excellency thereof, is compared to the most precious oyle, wherewith the Priests onely, and instruments of the tabernacle were anointed. Exod. 30.

Sing this as the 137. psalme.

O How happy a thing it is, and ioyfull for to see,
brethren together fah to hold, the band of amity.

2 It calth to mind the sweete perfume, and that costly oyntment :
which on the sacrificers head, by Gods precept was spent.

It wet not Arons head alone, but drencht his beard thzoughout :
and finally it did run downe, his rich attire about.

3 And as the lower ground doth drinke, the dew of Hermon hill,
and Sion with his siluer drops, the fields with fruit doth fill :

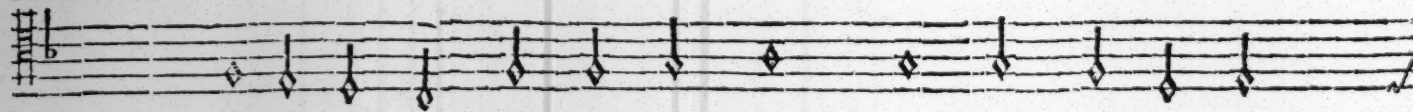
4 Euen so the Lord doth poure on them, his blessings manifold :
whose hearts and minds without all guile, this knot do keepe and hold.

Ecce nunc. Psal. Cxxxiiii. W. K.

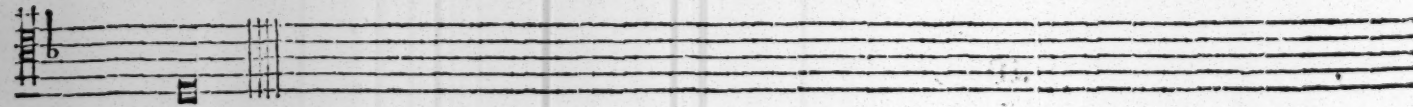
He exhorteth the Leuites that watch in the Temple, to praise the Lord.



Behold and haue regard, ye Seruants of the Lord :



which in his house by night doe watch, praise him with one ac-



cord.

3 Lift vp your hands on hie, vnto his holy place,
and giue the Lord his praises due, his benefits embrace.

3 For why : the Lord who did, both earth and heauen frame :
doth Sion blesse, and will conserue, for euermore the same.

Laudate nomen. Psal. cxxxv. M.

He exhorteth all the faithfull of what estate soeuer they be, to praise God for his maruallous workes, and specially for his graces towards his people, wherein he hath declared his maiesty, to the confusion of all Idolaters and their Fools.



O praise the Lord, praise him, praise him, praise him with one

accord. **O** praise him still all ye that be, the seruants of the Lord. **O** praise

him ye that stand and be in the house of the Lord, ye of his Court, and of

his house, praise him with one accord.

- 3 Praise ye the Lord for he is good, sing praises to his name :
it is a comely and good thing, alwaies to do the same.
- 4 For why : the Lord hath chose Jacob, his very owne you see :
so hath he chosen Israel, his treasure for to be.
- 5 For this I know and am right sure, the Lord is very great :
he is indeed aboue all Gods, most easie to entreat.
- 6 For whatsoeuer pleased him, all that full well he wrought,
in heauen, in earth, and in the sea, which he hath framde of nought.
- 7 He lifts vp clouds, euen from the earth, he makes lightnings and raine :
he bringeth forth the winds also, he made nothing in vaine.
- 8 He smote the first borne of each thing, in Egypt that tooke rest :
he spared there no liuing thing, the man nor yet the beast.
- 9 He hath in thee shewd wonders great, **O** Egypt void of vaunts :
on Pharaos thy cursed king, and his seuerer seruants.
- 10 He smote then many nations, and did great acts and things :
he slew the great and mightiest, and chiefest of their kings.
- 11 Sehon king of the Amorites, and Og king of Basan :
he slew also the kingdomes all, that were of Canaan.
- 12 And gaue their land to Israel, an heritage we see,
to Israel his owne people, an heritage to be.

The second part.

- 13 Thy name **O** Lord shall still endure, and thy memoziell,
throughtout all generations, that are or euer shall.
- 14 The Lord shall surely now auenge his people all indeed :
and to his seruants he will shew, fauour in time of need.

- 15 The Idols of the heathen are made, in all their coasts and lands,
of siluer and of gold be they, the worke euen of mens hands.
16 They haue their mouthes and cannot speake, & eyes that haue no sight :
17 They eke haue eares that heare nothing, their mouthes be breathles quite.
18 Wherefore all they are like to them, that so do set them forth,
and likewise those that trust in them, or thinke they be ought worthy.
19 O all ye house of Israel, see that ye praise the Lord,
and ye that be of Arons house, praise him with one accorde.
20 And ye that be of Leuiess house, praise ye likewise the Lord :
and all that stand in awe of him, praise him with one accorde.
21 And out of Sion sound his praise, the great praise of the Lord :
which dwelleth in Jerusalem, praise him with one accorde.

Confitemini. Psal. Cxxxvi. N.

¶ m. A earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing, that he giueth vs all of his merce liberality.

Praise ye the Lord for he is good, for his mercy endureth for
euer : Giue praise vnto the God of Gods, for his mercy endureth for euer :
Giue praise vnto the Lord of Lords, for his mercy endureth for euer : which
only doth great wonders worke, for his mercy endureth for euer.

- 5 Which by his wisdom made the heauens, for his mercy endureth for euer.
6 Which on the waters stretcht the earth, for his mercy endureth for euer.
7 Which made great lights to shine abroad, for his mercy endureth, &c.
8 As Sunne to rule the lightsome day, for his mercy endureth, &c.
9 The Moone and Stars to guide the night, for his mercy endureth, &c.
10 Which smote Egypt with their first borne, for his mercy endureth, &c.
11 And Israel brought out from them, for his mercy endureth for euer,
12 With mighty hand and stretched arme, for his mercy endureth for euer.
13 Which cut the red sea in two parts, for his mercy endureth for euer.
14 And Israel made passe therethrough, for his mercy endureth for euer.

- 15 And drowned Pharaos and his host, for his mercy endureth for ever.
 16 Through wilderness his people led, for his mercy endureth for ever.
 17 He which did smite great noble Kings, for his mercy endureth, &c.
 18 And which hath slaine the mighty Kings, for his mercy endureth, &c.
 19 As Sehon king of the Amorites, for his mercy endureth, &c.
 20 And Og the king of Basan land, for his mercy endureth for ever.
 21 And gaue their Land for heritage, for his mercy endureth for ever.
 22 Euen to his seruant Israel, for his mercy endureth for ever.
 23 Remembred vs in base estate, for his mercy endureth for ever.
 24 And from oppressors rescued vs, for his mercy endureth for ever.
 25 Which giueth food vnto all flesh, for his mercy endureth for ever.
 26 Praise ye the God of heauen aboue, for his mercy endureth for ever.
 27 Giue thanks vnto the Lord of Lords, for his mercy endureth for ever.

Another of the same, by T.C.

Sing this as the 148. psalmc.

O Laud the Lord benigne,
 Whose mercies last for aye:
 Giue thanks and praises sing
 To God of Gods I say.

For certainly,
 His mercies dure:
 Both firme and sure,
 Eternally.

3 The Lord of Lords praise ye,
 Whose mercies aye do dure:

4 Great wonders onely he,
 Doth worke by his great power.
 For certainly,
 His mercies dure:
 Both firme and sure,
 Eternally.

5 Which God omnipotent,
 By his great wisdom he,
 The heauenly firmament,
 Did frame as we do see.
 For certainly &c.

6 Hea he the heauy charge,
 Of all the earth did stretch,
 And on the waters large,
 The same he did out-retch.
 For certainly, &c.

7 Great lights he made to vs,
 For why: his loue is aye:

8 Such as the Sunne we see,
 To rule the lightsome day.
 For certainly, &c.

9 And eke the Moone so cleare,
 Which shineth in our sight:
 And stars that that do appeare,
 To guide the darksome night.
 For certainly, &c.

10 With grievous plagues and soze,
 All Egypt smote he then:
 The first bozne lesse and moze,
 He slew of beasts and men.
 For certainly, &c.

11 And from amidst their land,
 His Israel forth brought:

12 Which he with mighty hand,
 And stretched arme hath wrought.
 For certainly, &c.

13 The sea he cut in two,
 Which stood by like a wall:

14 And made through it to goe,
 His chosen children all.
 For certainly, &c.

15 But there he whelmed then,
The proud king Pharaon :
With his huge host of men,
And charets eke also :
For certainly, &c.

16 Who led through wildernesse,
His people safe and sound :
And for his loue endlesse,

17 Great kings he brought to
ground.
For certainly, &c.

18 And slew with puissant hand,
Kings mighty and of fame,
As of the Amorites Land,

19 Sehon the king by name,
For certainly, &c.

20 And Og the Giant large,
Of Basan king also :

21 Whose land and heritage,
He gaue his people tho.
For certainly, &c.

22 Euen vnto Israel,
His seruant deare I say :
He gaue the same to dwell,
And there abide for aye.
For certainly, &c.

23 To mind he did vs call,
In our most base degree,

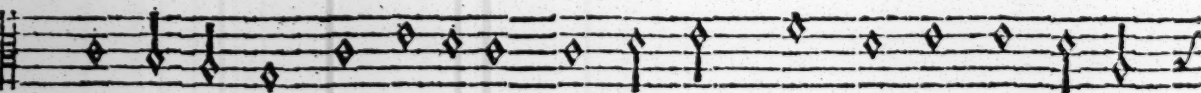
24 And from oppressors all,
In safety set vs free.
For certainly, &c.

25 All flesh in earth abroad,
With food he doth fulfill :

26 Wherefore of heauen the God,
To laud be it your will.
For certainly, &c.

Super flumina Babylonis. psal. Cxxxvii. W. W.

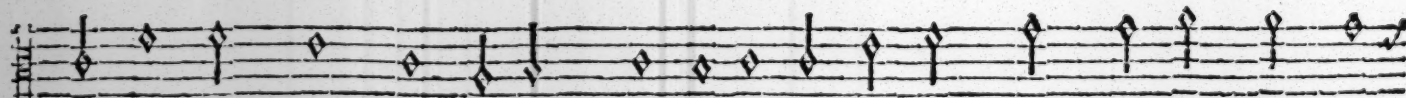
The people of God in their banishment, seeing Gods true Religion decay, liued in great anguish and sorrow of heart, the which grieue the Caldeans did so little pity, that they rather encreased the same daily with taunts, reproches, and blasphemies against God : Wherefore the Israelites desired God to punish the Edomites, who prouoked the Babylonians against them (and moued by the spirit of God) prophesie the destruction of Babylon, where they were vsed so tyrannously.



When as we sate in Babylon, the riuers round about, and in re-



membrance of Sion, the teares for grieue burst out, 2. We hangd our harps



and instruments, the willow trees vpon, for in that place men for their vse



had planted many one.

3 Then they to whom we prisoners were, said to vs tauntingly :
now let vs heare your Hebrew songs, and pleasant melody.

4 Alas said we, who can once frame, his sorrowfull heart to sing :
the praises of our louing God, thus vnder a strange king.

- 5 But yet if I Ierusalem, out of my heart let slide,
then let my fingers quite forget, the warbling harpe to guide.
- 6 And let my tongue within my mouth, be tyed for euer fast,
if that I ioy before I see, thy full deliuerance past.
- 7 Therefore O Lord remember now, the cursed noyse and cry,
that Edoms sonnes against vs made, when they razde our Citty.
- 8 Remember Lord their cruell words, when as with one accord:
they cried, on, sack and raze their wals, in despight of the Lord.
- 9 Euen so shalt thou O Babylon, at length to dust be brought:
and happy shall that man be calde, that our reuenge hath wrought.
- 10 Yea blessed shall that man be calde, that takes thy children young:
to dash their bones against hard stones, which lie the streets among.

Confitebor tibi. Psal. Cxxxviii. N.

Dauid With great courage praiseth the goodnesse of God toward him, which is so great, that it is knowne to forraigne Princes, who shall praise the Lord together with him, and he is assured to haue comfort of God in the time following as he hath had before.

Sing this as the 47. Psalme.

- T**hee will I praise with my whole heart, my Lord my God alwaies:
euen in the presence of the Gods, I will aduance thy praise.
Toward thy holy Temple I will looke and worship thee,
and praised in my thankfull mouth, thy holy name shall be.
- 2 Euen for thy louing kindnesse sake, and for thy truth withall:
for thou thy name hast by thy word. aduanced ouer all.
 - 3 When I did call thou heardest me, and thou hast made also,
the power of increased strength, within my soule to grow.
 - 4 Yea all the kings on earth they shall, giue praise to thee O Lord:
for they of thy most holy mouth, haue heard the mighty word.
 - 5 They of the waies of God the Lord, in singing shall intreate:
because the glozy of the Lord, it is exceeding great.
 - 6 The Lord is he, and yet he doth, behold the lowly sprite:
but he contemning knowes asarre, the proud and lofty wight.
 - 7 Although in midst of trouble I, do walke, yet shall I stand,
renewed by thee O my God, thou wilt stretch out thy hand
 - 8 Upon the wrath of all my foes, and saued shall I be,
by thy right hand, the Lord God will performe his worke to me.
 - 9 Thy mercy Lord endures for aye, Lord do me not forsake,
forsake me not that am the worke, which thine owne hand did make.

Domine probasti. Psalme. Cxxxix. N.

Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not, which he confirmeth by the creation of man. After declaring his zeale and feare of God, he protesteth to be an enemy to all that contemne God.

Sing this as the 137. Psalme.

O Lord thou hast me tride and knowen, my sitting thou dost know:
and rising eke, my thoughts asarre, thou vnderstandst also.

- 2 My paths, yea and my lying downe, thou compassett alwaies :
 3 And by familiar custome art, acquainted with my waies.
- 4 No word is in my tongue O Lord, but knowne it is to thee :
 5 Thou me behind holdst and before, thou layest thy hand on me.
 6 Too wonderfull aboue my reach, Lord is thy cunning skill :
 it is so high that I the same, cannot attaine untill.
- 7 From sight of thy all-seeing sprite, Lord whither shall I goe :
 or whither shall I flee away, thy presence to scape fro :
 8 To heauen if I mount aloft, loe thou art present there :
 in hell if I lie downe below, even there thou dost appeare.
- 9 Yea let me take the morning wings, and let me go and hide,
 euen there where are the furthest parts, where flowing sea doth slide :
 10 Yea euen thither also shall, thy reaching hand me guide,
 and thy right hand shall hold me fast, and make me to abide.
- 11 Yea if I say the darknesse shall, yet shroude me from thy sight :
 loe euen also the darkest night, about me shall be light.
 12 Yea darknesse hideth not from thee, but night doth shine as day :
 to thee the darknes and the light, are both alike alway.
- The second part.
- 13 For thou possessed hast my reines, and thou hast couered me :
 when I within my mothers wombe, enclosed was by thee.
 14 Thee will I praise, made fearfully, and wondrously I am :
 thy workes are maruailous, right well my soule doth know the same.
- 15 My bones they are not hid from thee, although in secret place
 I haue beene made, and in the earth beneath I shaped was.
 16 When I was formelesse then thine eye, saw me, for in thy book
 were writt enall, nought was before, that after fashion tooke.
- 17 The thoughts therefore of thee O God, how deare are they to me :
 and of them all how passing great, the endlesse numbers be :
 18 If I should count them, loe their summe more then the sand I see :
 and whensoever I awake, yet am I still with thee.
- 19 The wicked and the bloudy men, oh that thou wouldest slay :
 euen those O God to whom depart, depart from me I say.
 20 Euen those of thee O Lord my God, that speake full wickedly,
 those that are lifted vp in vaine, being enemies to thee.
- 21 Hate I not them that hate thee Lord, and that in earnest wise :
 contend I not against them all, against thee that arise :
 22 I hate them with unfained hate, euen as my bitter foes :
 23 Try me O God and know my heart, my thoughts proue and disclose.
- 24 Consider Lord if wickednesse, in me there any be :
 and in thy way O God my guide, for euer lead thou me.

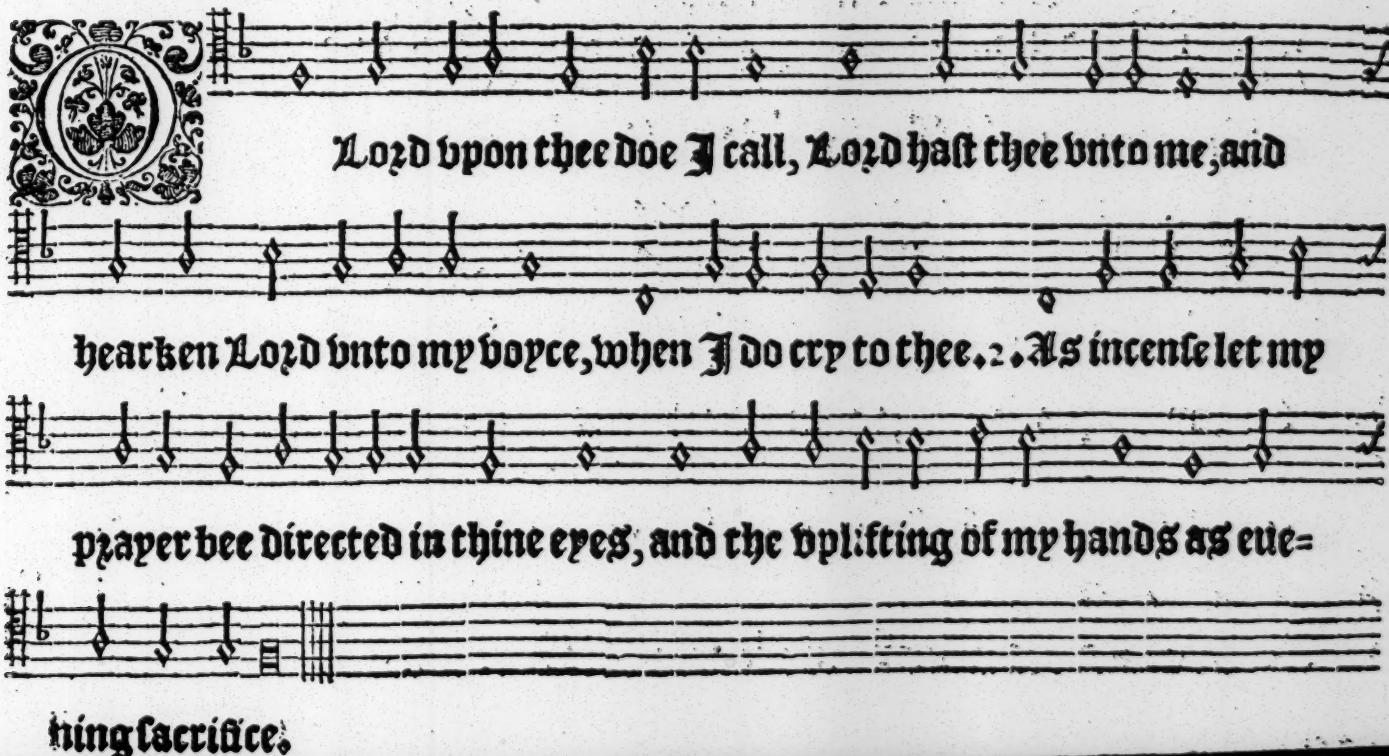
David complaineth of the cruelty, falshood and iniuries of his enemies, against which hee prayeth vnto the Lord, and assureth himselfe of his helpe and succour. Whereof he prouoketh the iust to praise him, and to assure themselves of his tuition.

Sing this as the Lamentation.

- L**ord saue me from the euill man, and from the cruell wight
 2 Deliuert me, which euill doe imagine in their sprighte.
 3 Which make on mee continuall war, their tongues loe they haue whet:
 like serpents, vnderneath their lips, is Adders poison set.
 4 Keepe me O Lord from wicked hands, preserue me to abide:
 free from the cruell man that meanes, to cause my steps to slide.
 5 The proud haue laid a snare for me, and they haue spread a net
 with cords in my path-way, and gins for me eke haue they set.
 6 Therefore I said vnto the Lord, thou art my God alone:
 heare me O Lord, O heare the voyce wherewith I pray and mone.
 7 O Lord my God thou onely art, the strength that saueth me:
 my head in day of battel hath, beene couered still by thee.
 8 Let not O Lord the wicked haue, the end of his desire:
 perforce not his ill thoughts least he, with pride be set on fire:
 9 Of them that compasse me about, the chiefest of them all:
 Lord let the mischief of their lips, vpon themselves befall.
 10 Let coales fall on them, let him cast them in consuming flame:
 and in deep pits, so as they may, not rise out of the same.
 11 For no backe-biter shall on earth, be set in stable plight:
 and euill to destruction still, shall haunt the cruell wight.
 12 I know the Lord th' afflicted will, reuenge and iudge the poore:
 13 The iust shall praise thy name, iust shall dwell with thee euermore.

Domine probasti. Psal. Cxli.

David being greuously persecuted vnder Saul, onely sayeth vnto God to haue succour, desiring him to bziidle his affections, that he may patiently abide, till God take vengeance of his enemies.



The musical notation is written on five staves. The first staff begins with a large, ornate initial 'D' decorated with floral patterns. The melody is written in a simple, early modern style with square notes and a single line of music. The lyrics are written below the staves, aligned with the notes. The text reads: 'Lord upon thee doe I call, Lord hast thee vnto me, and hearken Lord vnto my voyce, when I do cry to thee. As incense let my prayer bee directed in thine eyes, and the vplifting of my hands as euening sacrifice.'

- 3 My Lord for guiding of my mouth, set thou a watch before:
and also of my mouing lips, O Lord keepe thou the doore.
- 4 That I should wicked workes commit, incline thou not my heart:
with ill men of their delicates, Lord let me eate no part.
- 5 But let the righteous smite me Lord, for that is good for me:
let him reprove me and the same, a precious oyle shall be.
Such smiting shall not breake my head, the time shall shortly fall,
when I shall in their misery, make prayers for them all.
- 6 Then when in stony places downe, their iudges shall be cast:
then shall they heare my words, for then they haue a pleasant tast.
- 7 Our bones about the graues mouth, loe scattered are they found:
as he that heweth wood, or he that diggeth in the ground.
- 8 But O my Lord my God, mine eyes doe looke vp vnto thee:
in thee is all my trust, let not my soule forsaken be.
- 9 Which they haue laid to catch me in, Lord keepe me from the snare:
and from the subtile grinnings of them, that wicked workers are.
- 10 The wicked into their owne nets, together let them fall,
while I do by thy help escape, the danger of them all.

Voce mea ad Dominum. Psal. Cxlii. N.

David neither astonied with feare, nor carried away with anger, nor forced by desperation, would kill Saul, but with a quiet mind directed his earnest prayer vnto God, who did preserve him.

Sing this as the 141. psalme.

- BEfore the Lord God with my voyce, I did send out my cry:
and with my strained voyce vnto, the Lord God praised I.
- 2 My meditation in his sight, to poure I did not spare:
and in the presence of the Lord, my trouble did declare.
- 3 Although perplexed was my spirit, my path was knowne to thee:
in way where I did walke a snare, they slyly laid for me.
- 4 I lookt and viewed on my right hand, but none there would me know:
all refuge failed me, and for my soule none cared tho.
- 5 Then cried I Lord to thee and said, my hope thou onely art:
thou in the land of liuing art, my portion and my part.
- 6 Harken to my cry, for I am brought full low, deliuer me:
from them that doe me persecute, for me too strong they be.
- 7 That I may praise thy name, my soule, from prison Lord bring out:
when thou art good to me, the iust shall please me round about.

Domine exaudi. Psal. Cxliii. N.

In earnest prayer for remission of sinnes: acknowledging that the enemies did cruelly persecute him by Gods iust iudgement. He desireth to be restored to grace, to be gouerned by his holy spirit, that he may spend the rest of his life, in the true feare and seruice of God.

Sing this as the 141. psalme.

- LORD heare my prayer, harken the plant, that I do make to thee:
Lord in thy native truth and in, thy iustice answer me,

- 2 In iudgement with thy seruant Lord, oh enter not at all:
for iustified be in thy sight, not one that liueth shall.
- 3 The enemy hath pursued my soule, my life to ground hath throughtone,
and laid me in the darke like them, that dead are long ago.
- 4 Within me in perplexity, was mine accombred sprite:
and in me was my troubled heart, amazed and affright.
- 5 Yet I reoord time past in all, thy workes I meditate,
yea in thy workes I meditate, that thy hands haue create.
- 6 To thee O Lord my God, loe I, do stretch my crawing hands:
my soule desireth after thee, as do the thirstie lands.
- 7 Heare me with speed, my spirit doth faile, hide not thy face me fro:
else shall I be like them, that downe into the pit do go.
- 8 Let me thy louing kindnesse, in the morning heare and know:
for in thee is my trust, shew me, the way that I shall goe.
- 9 For I lift vp my soule to thee, O Lord deliuer mee:
from all mine enemies for I, haue hidden me with thee.
- 10 Teach me to do thy will for thou, thou art my God I say:
let thy good spirit, into the land of mercy me conuay.
- 11 For thy names sake with quickning grace, aliue do thou me make,
and out of trouble bring my soule, euen for thy iustice sake.
- 12 And for thy mercy slay my foes, O Lord destroy them all,
that do oppresse my soule, for I thy seruant am and shall.

Benedictus Dominus. Psal. Cxliiii. N.

David prayseth the Lord with great affection and humility, for his kingdome restored, and for his kingdome obtained, yet calling for helpe and the destruction of the wicked, promising to acknowledge the same with a song of prayse, and declareth wherein the felicity of any people consisteth.

Sing this as the 141. Psalme.

- B**lest be the Lord my strength that doth, instruct my hands to fight,
the Lord that doth my fingers frame, to battell by his might.
- 2 He is my goodnesse, fort and tower, deliuerer and shield:
in him I trust, my people he, subdues to me to yeeld.
 - 3 O Lord what thing is man, that him thou holdest so in price:
or sonne of man that vpon him, thou thinkest in this wise:
 - 4 Man is but like to vanity, so passe his daies to end:
 - 5 As fleeting shade bow downe O Lord, the heauens and descend.
 - 6 The mountaines touch & they shall smoak, cast forth thy lightning flame,
and scatter them, thy arrowes shoote, consume them with the same.
 - 7 Send downe thine hand euen from aboue, O Lord deliuer me:
take me from waters great, from hand, of strangers make me free.
 - 8 Whose subtile mouth of vanitie, and fondnesse doth entreat:
and their right hand is a right hand, of falsehood and deceit.

- 9 A new song I will sing O God, and singing will I be,
on Uiole and on instrument, ten stringed vnto thee.
- 10 Euen he it is that onely giues, deliuerance to Kings :
vnto his seruant Dauid helpe, from hurtfull sword he brings.
- 11 From strangers hand me saue and shield, whose mouth speakes vanity,
and their right hand is a right hand, of guile and subtilty.
- 12 That our sonnes may be as the plants, whom growing earth doth reare,
our Daughters as carued corner stones, like to a palace faire.
- 13 Our garners full and plenty may, with sundry sorts be found :
out sheepe bring thousands in our streets, ten thousands may abound.
- 14 Our Oxen be to labour strong, that none do vs invade:
there be no going out, no cry within our streets be made.
- 15 The people blessed are that with, such blessings are so stord :
yea blessed all the people are, whose God is God the Lord.

Exaltabo te Deus. Cxlv. N.

This Psalm was made when the kingdome of Dauid flourished, wherein hee describeth the wonderfull preiudice of God, adreſt in gouerning man, as in preferring the rest of his Creatures. Hee praiseth God for his iustice and mercy, but specially for his louing kindeſſe toward those that call vpon him, that feare him and loue him.



Hee will I laude my God and King, and blesse thy name for



aye : 2, For euer will I praise thy name, and blesse thee day by day. : 3. Great



is the Lord most worthy praise, his greatnes none can reach : 4. From



race to race they shall thy workes praise, and thy power preach.

- 5 I of thy glorious Maieſty, the beauty will record,
and meditate vpon thy workes, most wonderfull O Lord.
- 6 And they shall of thy power and of, thy fearefull acts declare :
and I to publish all abroad, thy greatnesse will not spare.
- 7 And they into the mention shall breake, of thy goodnesse great,
and I aloud thy righteousnesse, in singing shall reapeate.
- 8 The Lord our God is gracious, and mercifull also :
of great abounding mercy, and to anger he is slow.

- Bea good to all, and all his workes, his mercy doth exceed:
 10 Loe all thy workes do praise thee Lord, and do thy honor spread.
 11 Thy Saints do blesse thee, and they doe, thy kingdomes glory show:
 12 And blaze thy power, to cause the sonnes of men thy power to know.

The second parr.

- 13 And of his mighty kingdome eke, to spread the glorious praise:
 thy kingdome Lord a kingdome is, that doth endure alwaies.
 And thy dominion through each age, endures without decay:
 14 The Lord upholdeth them that fall, their sliding he doth stay.
 15 The eyes of all doe waite on thee, thou dost them all relieue:
 and thou to each, sufficing food in season due dost giue.
 16 Thou openest thy bounteous hand, and bounteously dost all:
 all things whatsoeuer doe liue, with gifts of thy good will.
 17 The Lord is iust in all his waies, his workes are holy all:
 18 Peere all he is that call on him, in truth that on him call.
 19 He the desires, which they require, that feare him will fulfill:
 and he will heare them when they cry, and saue them all he will.
 20 The Lord preserues all those to him, that beare a louing heart:
 but he them all that wicked are, will vtterly subuert.
 21 My thankfull mouth shall gladly speake, the praises of the Lord:
 all flesh to praise his holy name, for euer shall accord.

Lauda anima mea. Psal. Cxvi. I. H.

David shewing his great desire he had to praise God, teacheth that none should put their trust in men, but in God alone. Who is almighty, and deliuereth the afflicted, nourisheth the poore, setteth prisoners at liberty, comforteth the fatherlesse, and raigneth for euer.

Sing this as the 137. Psalme.

- M**y soule praise thou the Lord alwaies, my God I will confesse:
 2 While breath and life prolong my daies, my tong no time shall cease.
 3 Trust not in worldly Princes then, though they abound in wealth:
 nor in the sonnes of mortall men, in whom there is no health.
 4 For why: their breath doth soone depart, to earth anon they fall:
 and then the counsels of their heart, decay and perish all.
 5 O happy is that man I say, whom Jacobs God doth aide:
 and he whose hope doth not decay, but on the Lord is staid.
 6 Which made the earth and waters deepe, the heauens hie withall:
 which doth his word and promise keepe, in truth and euer shall.
 7 With right alwaies doth he proceed, for such as suffer wrong:
 the poore and hungry he doth feed, and loose the fetters strong.
 8 The Lord doth send the blinde their sight, the lame to lims restore:
 the Lord I say doth loue the right, and iust man euer more.
 9 He doth defend the fatherlesse, and strangers sad in heart,
 and quite the widow from distresse, and ill mens waies subuert.

10 Thy Lord and God eternally, O Sion still shall raigne:
in time of all posterity, for euer to remaine.

Laudate Dominum. Psalme Cxlvii.

The Prophet praiseth the bounty, wisdom, power, iustice and providence of God vpon all his Creatures, especially vpon his Church, which hee gathered together after their dispersion, declaring his word and iudgement vnto them, as he hath done to no other people.

Sing this as the 137. Psalme.

Praise ye the Lord for it is good, vnto our God to sing:
for it is pleasant, and to praise, it is a comely thing.

2 The Lord his owne Jerusalem, he buildeth vp alone:
and the disperst of Israel, doth gather into one.

3 He heales the broken in their heart, their sores he doth he binde:

4 He counts the number of the stars, and names them in their kinde.

5 Great is the Lord, great is his power, his wisdom infinite:

6 The Lord relieues the meeke, and throwes to ground the wicked wight.

7 Sing vnto God the Lord with praise, vnto the Lord reioyce:
and to our God vpon the Harpe aduance your singing voyce.

8 He couers heauen with clouds, and for the earth prepareth raine:
and on the mountaines he doth make, the grasse to grow againe.

9 He giues to beasts their food, and to young Rauens when they cry:

10 His pleasure not in strength of horse, nor in mans legs doth lye.

11 But in all those that feare the Lord, the Lord hath his delight,
and such as do attend vpon, his mercyes shining light.

The second part.

12 O praise the Lord Jerusalem, thy God O Sion praise:

13 For he the bars hath forged strong, where-with thy gates he staies.

14 Thy children he hath blest in thee, and in thy borders he,
doth settle peace, and with the flower of wheat he filleth thee.

15 And his commaundement vpon, the earth he sendeth out:
and eke his word with speedy course, doth swiftly run about.

16 He giueth snow like wooll, hoze frost, like ashes doth he spread:

17 Like morsels casts his yce thereof, the cold who can abide?

18 He sendeth forth his mighty word, and melteth them againe:
his wind he makes to blow, and then, the waters flow amaine.

19 The doctrine of his holy word, to Jacob doth he show:
his statutes and his iudgements he, giues Israel to know.

20 With euery nation hath he not, so dealt, nor they haue knowne,
his secret iudgements, ye therefore, praise ye the Lord alone.

Laudate Dominum. Psal. Cxlviii.

He exhorteth all Creatures to praise the Lord, in heauen, and in all places, especially for the power that hee hath giuen to his people Israel, whom he hath taken so neere vnto him.



Gue laud vnto the Lord from heauen that is so hie, praise him

in deed and word, aboue the starry sky, and also ye, his Angels all, armies

royall, praise him with glee.

3 Praise him both Moone and Sun,
Which are so cleare and bright:

The same of you be done,
Ye glistring Stars of light.

4 Andeke no lesse,
Ye heauens faire,

5 And clouds of the ayre,
His laud expresse.

6 For at his word they were,
Allformed as we see.

At his voyce did appeare,
All things in their degree,
Which he set fast,
To them he made a law and trade,
For ayeto last.

7 Extoll and praise Gods name,
In earth ye Dragons fell:
All deepes do ye the same,
For it becommeth you well.

8 Him magnifie, fire, haile, yce, snow,
And stormes that blow, at his decree.

9 The hils and mountaines all,
And trees that fruitfull are:
The Cedars great and tall,
His worthy praise declare.

10 Beasts and Cattell,
Bea birds flying,
And wormes creeping,
That on earth dwell.

11 All Kings both more and lesse,
With all their pompous traine:
Princes and all Judges,
That in the world remaine,
Exalt his name:

12 Young men and maids,
Old men and babes doe ye the same.

13 For his name shall we proue
To be most excellent:
Whose praise is farre aboue,
The earth and firmament.

14 For sure he shall,
Exalt with blisse, the hozne of his,
And help them all.

His Saints all shall forth tell,
His praise and worthinesse:
The children of Israel,
Each one both more and lesse:

15 And also they,
That with good will,
His words fullfill, and them obey.

Cantate Domino. Psal. cxlix N.

An exhortation to the Church to praise the Lord for his victory and conquest that hee giueth to Saints against all mens power.

Sing this as the 145. Psalme.

Sing ye vnto the Lord our God, a new reioycing song:
and let the praise of him be heard, his holy Saints among.

2 Let Israel reioyce in him, that made him of nothing:
and let the seede of Sion eke, be ioyfull in their King.

3 Let them sound praise with voyce of flute, vnto his holy name,
and with the timbrell and the Harpe, sing praises of the same.

4 For why: the Lord his pleasure all, hath in his people set,
and by deliuerance he will raise, the meeke to glory great.

With glozy and with honour now let all the Saints reioyce:
 and now aloud vpon their beds aduance their singing voyce:
 6 And in their mouthes let be the acts of God the mighty Lord,
 and in their hands eke let them beare, a double edged sword.

7 To plague the heathen and correct, the people with their hands,
 8 To binde their stately kings in chaines, their Lords in yron bands,
 9 To execute on them the doome, that written is before:
 this honour all his Saints shall haue, praise ye the Lord therefore.

Laudate Dominum. Psalme Cl. N.

An exhortation to praise the Lord without ceassing by all manner of wayes, for all his mighty and wonderful
 workes.

Sing this as the 137. Psalme.

YEeld vnto God the mighty Lord, praise in his sanctuarie:
 and praise him in the firmament, that shewes his power on hie.
 2 Aduance his name and praise him in, his mighty acts alwaies:
 according to his excellency, of greatnes giue him praise.
 3 His praises with princely noyse, of sounding trumpet & blow:
 Praise him vpon the Viole, and vpon the Harpe also.
 4 Praise him with Timbrel and with flute, Organs and Virginals:
 5 With sounding cymbals praise ye him, praise him with loud cymbals,
 6 What euer hath the benefit, of breathing praise the Lord,
 to praise the name of God the Lord, agree with one accord.

The end of the psalmes of David in meeter.

An exhortation to the praise of God, to be sung before
 Morning prayer. T. B.

Sing this as the 100. Psalme.

PRaise ye the Lord ye Gentiles all which hath brought you into his light,
 O praise him all people mortall, as it is most worthy and right.
 For he is full determined, on vs to poure out his mercy.
 And the Lords truth be ye assured, abideth perpetually.
 Glozy be to God the father, and to Jesus Christ his true Sonne:
 With the holy Ghost in like manner, now and at euery season.

An exhortation to be sung before euening prayer.
 by T. B.

Sing this as the 100. Psalme.

BEhold now giue heed such as be,
 The Lords seruants faithfull and true,
 Come praise the Lord euery degree, with such songs as to him are due.
 O pee that stand in the Lords house, enen in our owne Gods mansion:
 Praise ye the Lord so bounteous, which worketh our saluation.
 2 Lift vp your hands in his holy place, yea and that in time of night:
 Praise ye the Lord which giueth all grace, for he is a Lord of great might.
 Then shall the Lord out of Sion, which made heauen & earth by his power:
 Giue to you and to your nation, his blessing, mercy, and fauour.

Glozy to God the father, &c.

The ten Commandements of almighty God. Exod. xx. W. W.

The X. Commandements.



Attend my people and giue eare, of ferly things I will thee

tell, See that my wordes in minde thou beare, and to my precepts listen

well.

- 1 I am thy Soueraigne Lord and God,
Which haue thee brought from carefull thrall :
And eke reclaimd from Pharaohs rod,
Make thee no Gods on them to call.
- 2 Not fashioned forme of any thing,
In heauen or earth to worship it :
For I thy God by reuenging,
With grievous plagues this sinne will smite.
- 3 Take not in vaine his holy name,
Abuse it not after thy will :
For so thou mightst soone purchase blame,
And in his wrath he would thee spill.
- 4 The Lord from work the seauenth day ceast,
And brought all things to perfect end :
So thou and thine that day take rest,
That to Gods bests ye may attend.
- 5 Unto thy Parents honour giue,
As Gods commandements do pretend :
That thou long dayes and good maist liue,
In earth where God a place doth lend.
- 6 Beware of murther and cruell hate,
- 7 All filthy fornication feare :
- 8 See thou steale not in any rate,
- 9 False witnesse against no man beare.
- 10 Thy neighbours house wish not to haue,
His wife or ought that he calth mine :
His field, his oxe, his asse, his slaue,
Or any thing which is not thine.

A prayer.

The spirit of grace grant vs O Lord,
To keepe these lawes our hearts restore :
And cause vs all with one accord,
To magnifie thy name therefore,

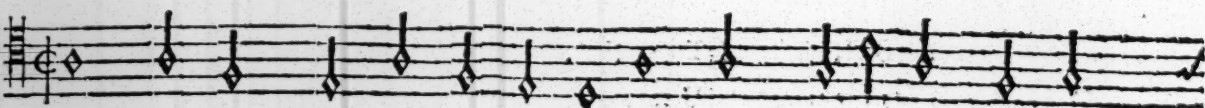
The Lords prayer.

For of our selues no strength we haue,
To keepe these lawes after they will:
Thy might therfore O Christ we craue,
That we in thee may them fulfill.

Lord for thy Name sake, grant vs this,
Thou art our strength O Sauour Christ:
Of thee to speed how should we misse:
In whom our treasure doth consist.

To thee for euermore be praise,
With the Father in each respect:
And with the holy spirit alwaies,
The comforter of thine elect.

The Lords Prayer.



Our Father which in heauen art, & makest vs all one brother=



hood, to call vpon thee with one hart, our heauenly father and our God,



grant we pray not with lips alone, but with our harts deep sigh and grone.

Thy blessed name be sanctified,
Thy holy word might vs inflame:
In holy life for to abide,
To magnifie thy holy name.
From all errors defend and keepe,
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henceforth everlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plentiously,
From Satans rage and filthy band,
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen, in earth also.
In trouble grant vs patience,
Thee to obey in wealth and woe:
Let not flesh, blood, or any ill,
Preuaile against thy holy will,

The Creede.

Giue vs t his day our daily bzead,
And all other good gifts of thine :
Keepe vs from war & from blondshed,
Also from sicknesse, dearth and pine :
That we may liue in quietnesse,
Without all greedy carefulnesse.

Forgiue vs our offences all,
Relleue our carefull conscience :
As we forgiue both great and small,
Which vnto vs haue done offence.
Prepare vs Lord for to serue thee,
In perfect loue and vnity.

O Lord into temptation,
Lead vs not when the fiend doth rage,
To withstand his inuasion,
Giue power and strength to euery age.
Arme & make strong thy feeble hoast
With faith and with the holy Ghost.

O Lord from euill deliuer vs :
The dayes and times are dangerous :
From everlasting death saue vs,
And in our last need comfort vs.
A blessed end to vs bequeath,
Into thy hands our soules receiue.

For thou O Lord art King of Kings,
And thou hast power ouer all :
Thy glory shineth in all things,
In the wide world vniuersall.
Amen let it be done O Lord,
That we haue praiſe with one accord.

The xii. Articles of the Christian Faith.



Al my beliefe and confidence is in the Lord of might, the fa=

ther which all things hath made, the day and eke the night. The heauens

and the firmament, and also many a starre, the earth and all that is there=

in

The Creede.



in, which passe mans reason far.

And in like manner I beleue, in Christ our Lord his Sonne,
coequall with the deitie, and man in flesh and bone.
Conceiued by the Holy Ghost, his word doth me assure,
and of his mother Mary borne, yet she a Virgin pure.

Because mankinde to Sathan was, for sinne in bond and thrall,
he came and offered by himselfe, to death to saue vs all.
And suffering most grieuous paine, then Pilate being iudge,
was crucified on the crosse, and thereat did not grudge.

And so he died in the flesh, but quickned in the spright :
his body then was buried, as is our vse and right.
His spirit did after this descend, into the lower parts,
to them that long in darknes were, the true light of their hartes.

And in the third day of his death, he rose to life againe,
to the end he might be glorified out of all griefe and paine.
Ascending to the heauens hie, to sit in glorie still :
on Gods right hand his father Deare, according to his will.

Untill the day of iudgement come, when he shall come againe,
with Angels power (yet of that day we all be vncertaine)
To iudge all people righteously, whom he hath dearely bought,
the liuing and the dead also, which he hath made of nought.

And in the holy Spirit of God, my faith to satisfie :
the third person in Trinitie, beleue I stedfastly.
The holy and catholick Church, that Gods word doth maintaine :
and holy Scripture doth allow, which Sathan doth disdaine.

And also I doe trust to haue, by Iesus Christ his death,
release and pardon of my sinnes, and that onely by faith.
What time all flesh shall rise againe, before the Lord of might,
and see him with their bodily eyes, which now doe giue them light.

And then shall Christ our Sauour, the sheepe and goates diuide :
and giue life euerlastingly to those whom he hath tride,
Within his realme celestiall in glory for to rest :
with all the holy company, of Saints and Angels blest,

which serue the Lord omnipotent, obediently each houre :
to whom be all dominion, and praise for euermore.

A Prayer to the Holy Ghost, to be sang before
the Sermon.

Sing this as the 119. psalme

Come

Come holy spirit the God of might, comforter of vs all:
 Teach vs to know thy word aright, that we do neuer fall.
 O holy Ghost visit our coast, defend vs with thy shield:
 Against all sinne and wickednesse, Lord help vs win the field.

Lord keepe our King and his Councell, and giue them will and might:
 To perseure in thy Gospel, which can put sinne to flight.
 O Lord that giuest thy holy word, send preachers plenteously:
 That in the same we may accord, and therein liue and die.

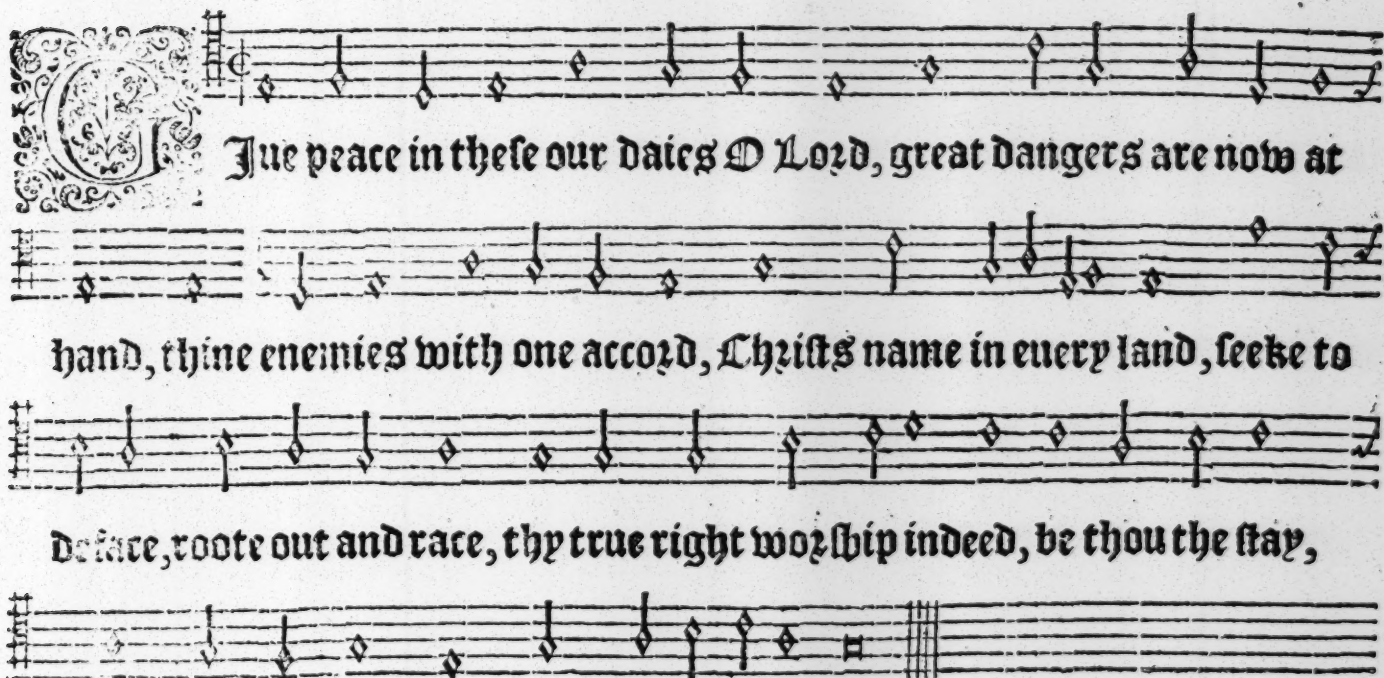
O holy spirit direct aright, the Preachers of thy word:
 That thou by them maist cut downe sinne, as it were with a sword.
 Depart not from those Pastors pure, but aide them at all need:
 Which breake to vs the bread of life, whereon our soules do feed.

O blessed spirit of truth keepe vs, in peace and vniity:
 Keepe vs from sects and errors all, and from all papistrie.
 Conuert all those that are our foes, and bring them to thy light,
 That they and we may all agree, and praise thee day and night.

O Lord increase our faith in vs, and loue so to abound,
 That man and wife be voide of strife, and neighbours about vs round.
 In our time giue thy peace O Lord to nations farre and nie:
 And teach them all thy holy word, that we may sing to thee,

All glorie to the Trinity, that is of mighties most,
 The liuing Father and the Sonne, and eke the holy Ghost:
 As it hath beene in all the time, that hath beene heretofore,
 As it is now and so shall be, henceforth for euermore.

Da pacem Domine.



Give peace in these our daies O Lord, great dangers are now at
 hand, thine enemies with one accord, Christs name in euery land, seeke to
 deface, roote out and race, thy true right worship indeed, be thou the stay,

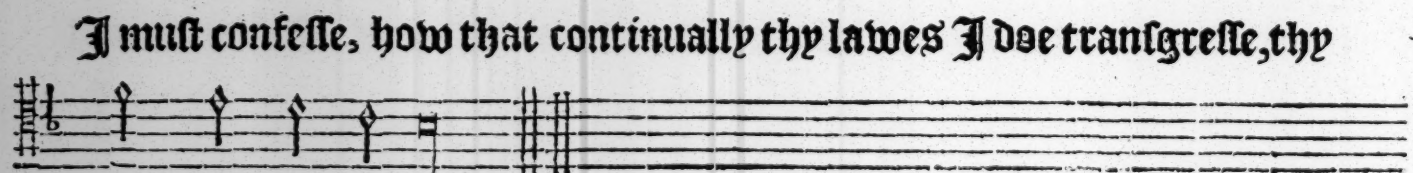
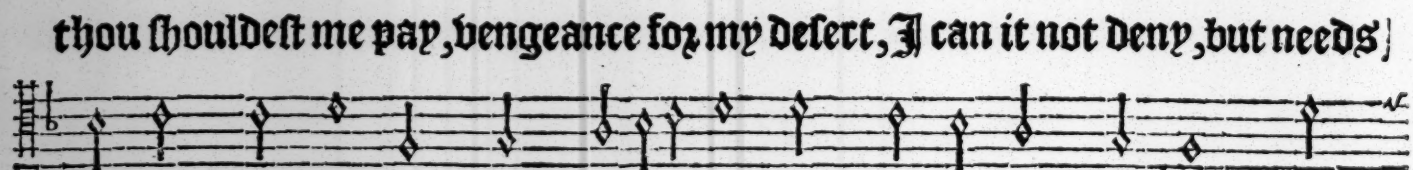
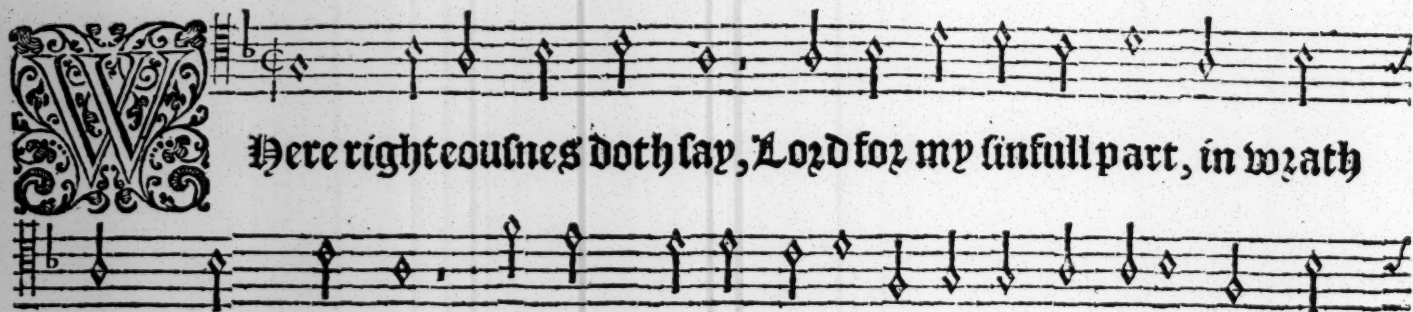
Lord we thee pray, thou helpest alone in all need.
 Giue vs that peace which we doe lacke,
 Through misbeleefe and ill life:

A Thanksgiuing.

Thy word to offer thou dost not slacke,
Which we unkindly gaine-strive :
With fire and sword, this healthfull word,
Some persecute and oppresse,
Some with the mouth confesse the truth,
Without sincere godlinesse.

Giue peace, and vs thy spirit downe send,
With griefe and repentance true :
Do pierce our hearts our liues to amend,
And by faith Christ renue.
That feare and dread, warre and bloudshed,
Through thy sweet mercy and grace.
May from vs slide, the truth may bide,
And shine in euery place.

The Complaint of a Sinner, who craueth of Christ to be kept
vnder his mercy.



lawes I doe transgresse.

But if it be thy will, with sinners to contend,
then all thy flocke shall spill, and be lost without end,
For who liueth here so right, that rightly he can say,
he sinneth not in thy sight, full oft and euery day :

The Scripture plaine telleth me, the righteous man offendeth,
seauen times a day to thee, whereon thy wrath dependeth.
So that the righteous man, doth walke, in no such path :
but he faileth now and than, in danger of thy wrath.

Then sith the case so stands, that euen the man right wise :
faileth oft in sinfull bands, whereby thy wrath may rise :
Lord I that am vniust, and righteousness none haue :
whereto then shall I trust, my sinfull soule to saue :

But truly to that post, whereto I cleave and shall,
 which is thy mercy most, Lord let thy mercy fall.
 And mitigate thy moode, or else we perish all:
 the price of this thy blood, wherein mercy I call.

The Scripture doth declare, no drop of blood in thee:
 but that thou didst not spare, to shed each drop for me:
 ow let those drops most sweet, so moist my heart so dry,
 that I with sinne repleat, may live and sinne may dye.

That being mortified, this sinne of mine in me,
 I may be sanctified, by grace of thine in thee.
 So that I neuer fall, into such mortall sinne,
 that my foes infernall, reioyce my death therein.

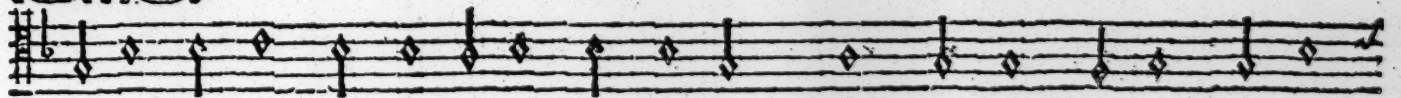
But bouchsafe me to keepe, from those infernall foes,
 and from that lacke so deepe, whereas no mercy growes.
 And I shall sing the songs, confirmed with the iust:
 that vnto thee belongs, which art mine onely trust.

The Lamentation.

Through perfect repentance, the sinner hath a sure trust in God, that his sinnes shall be washed away in Christs blood.



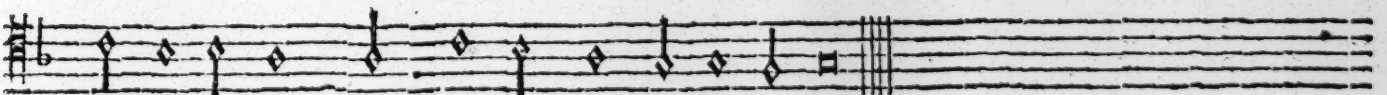
Lord in thee is all my trust, giue eare vnto my wofull cry,



refuse me not that am vniust, but bowing downe thy heavenly eye, behold



how I doe still lament, my sinnes wherein I doe offend, O Lord for them



shall I be bent, with thee to please I do intend.

No, no, not so thy will is bent to deale with sinners in thine ire:
 But when in hart they shall repent, thou grantst with speed their iust desire.
 To thee therefore still shall I cry, to wash away my sinfull crime:
 Thy blood O Lord is not yet dry, but that it may help me in time.

Hast thee O Lord, hast thee I say, to poure on me the gifts of grace,
 That when this life must flit away, in heaven with thee I may haue place.
 Where thou dost raigne eternally, with God which once did downe thee send,
 where Angels sing continually, to thee be praise world without end.

A Thanksgiuing.

A Thanksgiuing after the receiuing of the
Lords Supper.

Sing this as the 137. Psalme.

The Lord be thanked for his gifts, and mercies euermore :
that he doth shew vnto his Saints, to him be laud therefore.
Our tongues cannot so praise the Lord, as he doth right deserue :
our hearts cannot of him so thinke, as he doth vs preserue.

His benefits they be so great, to vs that be but sinne :
that at our hands for recompence, there is no hope to winne.
O sinfull flesh that thou shouldst haue, such mercies of the Lord,
thou dost deserue most worthily, of him to be abhord.

Bought else but sinne and wretchednesse, doth rest within our hearts :
and stubbozely against the Lord, we daily play our parts.
The Sunne aboue the firmament, that is to vs a light :
doth shew it selfe more cleare and pure, then we be in his sight.

The heauens aboue and all therein, more holy are then we :
they serue the Lord in their estate, each one in his Degree.
They doe not strue for mastership, nor slack their office set :
but feare the Lord and do his will, hate is to them no let.

Also the earth and all therein, of God it is in awe :
it doth obserue the formers will, and skilfull natures law.
The sea and all that is therein, doth bend when God doth becke :
the spirits beneath doe tremble all, and feare his wrathfull checke.

But we alas for whom all these, were made them for to rule :
do not so know or loue the Lord, as doth the Oxe or Mule.
A law he gaue for vs to know, what was his holy will :
he would vs good, but we would not, auoid the thing is ill.

Not one of vs that seeketh out, the Lord of life to please,
nor do the thing that might vs ioyne, to Christ and quiet ease.
Thus are we all his enemies, we can it not deny,
and he againe of his good will, would not that we should dee.

Therefore when remedie was none, to bring vs vnto life :
the Sonne of God our flesh he tooke, to end our mortall strife.
And all the law of God the Lord, he did it full obey :
and for our sinnes vpon the Crosse, his bloud our debts did pay.

And that we should not yet forget, what good he to vs wrought :
a signe he left our eyes to tell, that he our bodie bought.
In bread and wine here visible, vnto thine eyes and taste :
his mercies great thou mayest record, if that his spirit thou hast.

As once the corne did liue and grow, and was cut downe with sythe :
and threshed out with many stripes, out from his huske to drie :
And as the mill with violence, did teare it out so small :
and made it like to earthly dust, not sparing it at all.

And

A Prayer.

And as the Quen with fier hote, did close it vp in heate :
and all this Done that I haue said, that it should be our meate.
So was the Lord in his ripe age, cut Downe by cruell death,
his soule he gaue in tozments great, and yeelded vp his bzeath.

Because that he to vs might be, an everlasting bzead :
with much repzoach and troubles great, on earth his life he led.
And as the Grapes in pleasant time, are pzedded very soze :
and plucked downe when they be ripe, and let to grow no moze.

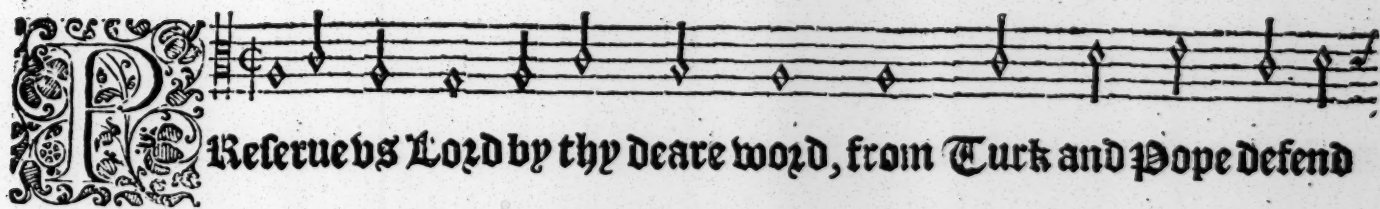
Because the iurce that in them is, as, comfort able Drink,
we might receiue and ioyfull be, when sorrowes make vs shrink.
So Chzist his bloud out pzedded was, with naile and eke with speare :
the iurce whereof doth saue all those, that rightly do him feare.

And as the coznes by vnity, into one loafe is knit :
so is the Lord and his whole Church, though he in heauen sit.
As many Grapes make but one wine, so should we be but one :
in faith and loue in Chzist aboue, and vnto Chzist alone.

Leading a life without all strife, in quiet rest and peace,
from enuy and from malice both, our hearts and tongues to cease.
Which if we do, then shall we shew, that we his chosen be :
by faith in him to lead a life, as alwaies willed hee.

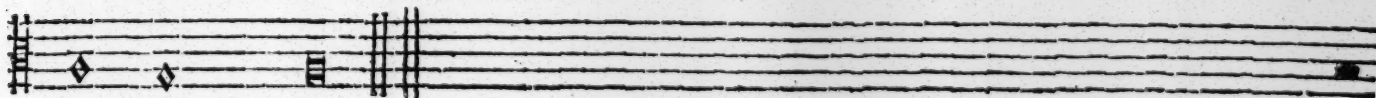
And that we may so doe indeed, God send vs all his grace :
then after death we shall be sure, with him to haue a place.

R. W.

 Reserve vs Lord by thy deare word, from Turk and Pope defend



vs Lord, which both would thrust out of his throne, our Lord Jesus Chzist



thy deare Sonne.

Lord Jesus Chzist shew forth thy might, that thou art Lord of Lords by right
thy pooze affli. ted flock defend, that we may praise thee without end.
God Holy Ghost our comforter, be our patrone, helpe and succour :
giue vs one mind and perfect peace, all gifts of grace in vs increase.
Thou liuing God in persons thzee, thy name be praised in vnity,
in all our need so vs defend, that we may praise thee world without end.

Prayers.

A forme of Prayer to be vſed in priuate houſes eueſy Morning and
Eueſy.

Morning Prayer.

A mighty God and moſt mercifull Father, wee doe not preſent our ſelues here before thy Maieſty, truſting in our own merits or worthineſſe, but in thy manifold mercies, which haſt promiſed to heare our praies and grant our requests, which wee ſhall make to thee, in the name of thy beloved Son Jeſus Chriſt our Lord, who alſo hath commaunded vs to aſſemble our ſelues together in his name, with full aſſurance that hee will not onely bee amongſt vs, but alſo bee our mediator and aduocate towards thy maieſty, that wee may obtaine all things which ſhall ſeeme expedient to thy bleſſed will, for our neceſſities. Therefore wee beſeech thee ſweete Father, to turne thy louing countenance towards vs, and impute not to vs our manifold ſins and offences, wherby we iuſtly deſerue thy wrath and ſharp puniſhment, but rather receiue vs to thy mercy for Jeſus Chriſts ſake, accepting his death and paſſion as a iuſt recompence for all our offences, in whom thou art well pleaſed, and through whom thou canſt not bee offended with vs. And ſeeing that of thy great mercies wee haue quietly paſſed this night, grant O heauenly Father, that we may beſtow this day wholly in thy ſervice, ſo that all our thoughts, words and deedes may redound to the glory of thy name, and good enſample to all men, who ſeeing our good workes, may glorifie thee our heauenly father: and for as much as of thy meere fauour and loue, thou haſt not only created vs to thine own ſimilitude and likenes, but alſo haſt choſen vs to be heires with thy Deceſon Jeſus Chriſt, of that immortall kingdom, which thou preparedſt for vs, from the beginning of the world: we beſeech thee to encrease our faith and knowledge, and to lighten our harts with thy holy ſpirit, that wee may in the meane time liue in godly conuerſation and integrity of life, knowing that Idolaters, Adulterers, couetous men, contentious perſons, Drunkards, gluttons, and ſuch like ſhall not inherite the kingdom of God.

And becauſe thou haſt commaunded vs to pray one for another, we do not only make request O Lord for our ſelues, and for them thou haſt already called to the true vnderſtanding of thy heauenly will, but for al people & nations of the world, who as they know by thy wonderfull workes that thou art God ouer al, ſo they may be inſtructed by thy holy ſpirit, to beleue in thee their ſauour and redeemer. But for as much as they cannot beleue except they hear, nor cannot hear but by preaching, and none can preach except he bee ſent, therefore O Lord raiſe vp faithfull diſtributers of thy myſteries, who ſetting apart all worldly reſpects, may both in their life and doctrine, onely ſeek thy glory. Contrarily confound Satan & Antichriſt, with all hirelings, whom thou haſt already caſt off into a reprobate ſence, that they may not by ſects, ſchiſmes, heresies, and errors, diſquiet thy little flocke. And becauſe O Lord we be fallen into the latter daies & dangerous times wherein ignorance hath gotten the vpper hand, & ſathan by his miniſters ſeeketh by all means to quench the light of thy goſpel: we beſeech thee to maintaine thy cauſe againſt thoſe rauening wolues, and ſtrengthen all thy ſeruants, whom they keep in priſon & bondage: let not thy long ſuffering be an ocaſion, either to encrease their tyzanny, or diſcourage thy children, neither yet let our finnes and wickedneſſe bee an hinderance to thy mercies, but with
ſpeed

speede (O Lord) consider these great miseries: for thy people Israel many times by their sins prouoked thine anger, and thou punishedst them by thy iudgement: yet though their sins were neuer so grieuous, if they once returned from their iniquity, thou receivest them to mercy. Wherefore most wretched sinners bewaile our manifold sins, and earnestly repent vs of our former wickednes, and vngodly behauiour towards thee: and whereas we cannot of our selues purchase pardon, yet we humbly beseech thee for Jesus Christs sake, to shew thy mercies vpon vs, and receiue vs againe to thy fauour. Grant vs dear Father these our requests, and all other things necessary for vs, and thy whole Church, according to thy promise in Jesus Christ our Lord. In whose name we beseech thee, as he hath taught vs, saying. Our Father which art in, &c.

Euening Prayer.

O Lord God Father everlasting and full of pittie, we acknowledge and confesse that we be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiesty, with confidence that thou wilt heare our prayers, and grant our requests, if we consider our own desertings: for our consciences do accuse vs, and our sins do witnes against vs, & we know that thou art an vpright iudge, which dost not iustifie the sinners and wicked men, but punishest the faults of all such as transgresse thy commandments: Yet most mercifull Father, since it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to help vs, when we feel our selues (as it were) swallowed vp of death and desperation, we vtterly renounce all worldly confidence and flie to thy soueraigne bounty, as our onely stay and refuge: beseeching thee not to call to remembrance our manifold sins and wickednes, whereby we continually prouoke thy wrath and indignation against vs: neither our negligence and unkindnesse, which haue neither worthily esteemed, nor in our lines sufficiently exprested the sweet comfort of thy Gospell revealed vnto vs: but rather to accept the obedience and death of thy son Jesus Christ, who by offering vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercy therefore vpon vs (O Lord) and forgive vs our offences. Teach vs by thy holy spirit, that wee may rightly weigh them & earnestly repent for the same. And so much the rather (O Lord) because that the reprobate and such as thou hast forsaken cannot praise thee, nor call vpon thy name, but the repenting heart, the sorrowfull mind, the conscience oppressed, hungry and thirsting for thy grace, shall euer set forth thy praise and glory. And albeit we be but wormes and dust, yet thou art our Father, and we thy children, thou art our shepheard, and we thy flock, thou art our Redeemer, and we the people whom thou hast bought, thou art our God, and we thine inheritance: Correct vs not therefore in thine anger (O Lord) neither according to our deserts punish vs, but mercifully chastise vs with a fatherly correction, that all the world may know that at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauell in, grant deare father that wee may so take our bodily rest, that our soules may continually watch for the time that our Lord Jesus Christ shal appeare for our deliuerance out of this mortal life,

life, and in the meane season that we not ouercome by any fantasies, Dreames, or other temptations, may fully set our minds vpon thee, loue thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or our much, after the insatiable desires of the flesh, but onely sufficient to content our weake nature, that we may be the better disposed to liue in all godly conuerlation, to the glory of thy holy name, and profit of our brethren. So be it.

A godly Prayer to be said at all times.

Honor and praise be giuen to thee, O Lord God Almighty, most Deate Father of heauen, for all thy mercies and louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes, freely & of thine own accord, to elect and chuse vs to saluation, before the beginning of the world, & euen like continual thanks be giuen to thee for creating vs after thine own Image, for redeeming vs with the precious blood of thy deare son, when wee were vtterly lost, for sanctifying vs with thy holy spirit in the reuelation and knowledge of thy holy word, for helping and succouring vs in al our needs & necessities, for sauing vs from all dangers of our body & soule, for comforting vs so fatherly in all our tribulations & persecutions, for sparing vs so long & giuing vs so large a time of repentance. These benefits (O most merciful father) like as we acknowledge to haue receiued them of thy only goodnes, euen so we beseech thee for thy deare son Iesus Christs sake, to grant vs alwaies thy holy spirit, that we may continually grow in thankfulness towards thee, to bee led into all truth & comforted in all our aduersities. O Lord strengthen our faith, kindle it more in feruentnes and loue towards thee & our neighbors for thy sake: Suffer vs not (most Deate Father) to receiue thy word any more in vain, but grant vs alwaies the assistance of thy grace and holy spirit, that in heart, word and deed, we may sanctifie and doe worshipping to thy name: Help to amplifie and increase thy kingdom, and whatsoeuer thou sendest, wee may bee heartily well content with thy good pleasure and will: Let vs not lack the thing O Father, without the which we cannot serue thee, but blesse thou so all the workes of our hands, that wee may haue sufficient and not be chargeable, but rather helpfull to others.

Be mercifull (O Lord) to our offences, and seeing our debt is great, which thou hast forgiven vs in Iesus Christ, make vs to loue thee and our neighbors so much the more. Be thou our father, our captaine and defender in all temptations, hold thou vs by thy mercifull hand, that we may bee deliuered from all inconueniences, and end our liues in the sanctifying and honour of thy holie name, through Iesus Christ our Lord and onely Saviour, So be it.

Let thy mighty hand and outstretched arme (O Lord) be still our defence, thy mercy & louing kindnes in Iesu Christ thy deare Son our saluation, thy true and holy word our instruction, thy grace and holy spirit our comfort and consolation, vnto the end and in the end. So be it. O Lord increasc our faith, &c.

A confession for all estates and times.

O Eternal God and most merciful father, wee confesse and acknowledge here before thy diuine maiesty, that we are miserable sinners, conceived & borne in sin and iniquity, so that in vs there is no goodnes. For the flesh euermore belleteth against the spirit, wherby we continually transgres thy holy precepts, & commandments, & so purchase to our selues through thy iust iudgement, death and damnation. Notwithstanding (O heauenly Father) for asmuch as we are displea-

displeased with our selues for the sinnes that we haue committed against thee, & do vnfeignedly repent vs of the same: we most humbly beseech thee for Iesus Christs sake, to shew thy mercy vpon vs, to forgive vs all our sins, and encrease thy holy spirit in vs, that we acknowledging from the bottom of our hartes our owne vnrightheousnesse, may from henceforth not onely mortifie our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will: not for the worthines thereof, but for the merits of thy Dearely beloued sonne Iesus Christ our onely Sauour, whom thou hast already giuen an oblation and offering for our sins, and for whose sake, we are certainly perswaded, that thou wilt deny vs nothing that we aske in his name, according to thy wil. For thy spirit doth assure our consciences, that thou art our mercifull father, and so louest vs thy children through him, that nothing is able to remoue thy heavenly grace and fauour from vs. To thee therefore (O Father) with thy sonne and the holy Ghost, be all honor and glory world without end, Amen.

A prayer to be said before a man begin his worke.

O Lord God most mercifull father and Sauour, seeing it hath pleased thee to command vs to trauell, that we may releue our need, wee beseech thee of thy grace so to blesse our labors, that thy blessing may extend vnto vs, without the which we are not able to continue, and that this great fauor may be a witness vnto vs of thy bountifullnesse and assistance, so that thereby we may know the fatherly care that thou hast ouer vs.

Moreouer (O Lord) we beseech thee, that thou wouldest strengthen vs with thy holy spirit, that we may faithfully trauell in our estate & vocation, without fraud or deceit; and that wee may endeavour our selues to follow thy holy ordinances, rather then to seeke to satisfie our greedy affections, or desire to gaine: And if it please thee O Lord, to prosper our labour, giue vs a mind also to help the that haue need, according to that ability, that thou of thy mercy shalt giue vs: and knowing that al good things come of thee, grant that we may humble our selues to our neighbours, and not by any meanes lift our selues vp aboue them which haue not receiued so liberall a portion as of thy mercy thou hast giuen vnto vs. And if it please thee to try and exercise vs by greater pouerty and need then our flesh would desire, that thou wouldest pet O Lord, grant vs grace to know that thou wilt nourish vs continually, through thy bountifull liberalitie, that we be not so tempted, that we fall into distrust, but that we may patiently waite till thou fill vs, not onely with corporall graces and benefites, but cheefely with thy heavenly and spirituall treasures, to the entent that wee may alwaies haue more ample occasion to giue thee thanks, and so wholly to rest vpon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord; Amen.

A prayer for the whole estate of Christs Church.

A Almighty God & most mercifull father, we submit our selues, and fall down before thy maiestie, beseeching thee from the bottom of our hartes, that the seed of thy word now sown amongst vs, may take such deep root, that neither the burning heat of persecution, cause it to wither, neither the thorny cares of this life choake it, but that as seed sowne in good ground, it may bring forth thirty, sixty, and an hundred fould, as thy heavenly wisdom hath appointed. And because we haue need continually to craue many things at thy hands, we humbly beseech thee (O heauely father) to grant vs thy holy spirit, to direct our

petitions, that they may proceed from such a fervent mind, as may be agreeable to thy most blessed will. And seeing that our infirmity is able to doe nothing without thy helpe, and that thou art not ignorant with how many and great temptations, we poore wretches are on euery side enclosed & compassed: Let thy strength O Lord, sustaine our weaknes, that we being defended with the force of thy grace, may be safely preserved against all assaults of Sathan, who goeth about continually like a roaring Lion seeking to deuour vs. Increase our faith O mercifull father, that we do not swerue at any time from thy heavenly word, but augment in vs hope and loue, with a carefull keeping of all thy commaundments, that no hardnesse of heart, no hypocrisie, no concupiscence of the eies nor entisements of the world, do draw vs away from thy obedience: and seeing we liue now in these most perilous times, let thy fatherly prouidence defend vs against the violence of our enemies, which do seek by all meanes to oppresse thy truth. Furthermore, for as much as by thy holy Apostle we be taught to make our prayers and supplications for all men, we pray not only for our selues here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captivity of blindness and error, to the pure vnderstanding and knowledge of thy heavenly truth: that wee all with one consent and unity of mind, may worship thee our only God and Sauour. And that al pastors, shepherds and ministers, to whom thou hast committed the dispensation of thy holy word and charge of thy chosen people, may both in their life & doctrine bee found faithfull, setting before their eies thy glory: and that by the alpoore sheepe which wander & go astray, may be gathered and brought home to thy fold. Moreover, because the hearts of all Rulers are in thy hands, we beseech thee to direct and gouerne the hearts of all Kings, Princes, and Magistrates to whom thou hast committed the sword: especially O Lord, according to our bounden duty, we beseech thee to maintaine and increase the honorable estate of the Kings Maiesty, and al his noble Counsellors and Magistrates, with all the spirituall Pastors and ministers, and all the whole body of this common-weal. Let thy fatherly fauor so preserve them, and thy holy spirit so gouerne their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word. And for that we be all members of the mysticall body of Jesus Christ, we make our requests vnto thee O heavenly father, for all such as are afflicted with any kind of crosse or tribulation, as war, plague, famine, sickness, pouerty, imprisonment, persecution, banishment, or any other kind of thy Crosse, whether it bee calamity of body, or vexation of mind: that it would please thee to giue them patience and constancy til thou send them full deliuerance of al their troubles: Root out from hence (O Lord) all rauening wolves, which to fill their bellies seek to destroy thy flock: And shew thy great mercies vpon those our brethren, in other countries, which are persecuted, cast into prison, & daily condemned for the testimony of they truth. And though they bee vtterly destitute of all mans aide, yet let thy sweet comfort neuer depart fro them, but so inflame their hearts with thy holy spirit, that they may boldly and chearfully abide such tryall; as thy godly wisdom shall appoint: So that at length as well by their death as by their life, the kingdome of thy dear son Jesus Christ, may increase and shine throught all the world. In whose name we make our humble petitions vnto thee as he hath taught vs, Our Father which art in heauen, hallowed, &c.

A Table for the number of the whole Psalmes, and
also in what page you may finde euery of them.

Psalme	A	Fol.	Psalme	Fol.
30	A ll land and praise	25	121	I lift mine eyes 128
49	All people harken	24	122	I did in hart 129
78	Attend my people	76		L
82	Amid the praise	82	6	Lord in thy wrath 5
100	All people that	99	16	Lord keep me 11
	B		26	Lord be my Judge 22
81	Be light and glad	81	35	Lord plead my cause 30
119	Blessed are they	119	42	Like as the Hart 39
128	Blessed art thou	134	68	Let God arise 63
134	Behold and haue	137	72	Lord giue thy 69
142	Before the Lord	145	86	Lord bow thine 86
145	Bless be the Lord	146	88	Lord God of 87
	D		130	Lord to thee. 135
83	Do not O God	83	140	Lord saue me 144
	E		143	Lord heare my 145
127	Except the Lord	133		M
	G		23	My shepheard 20
29	Giue to the Lord	24	45	My heart doth 45
37	Grudge not to see	33	62	My soule to God 59
48	Great is the Lord	44	71	My Lord my God 68
54	God saue me for	52	103	My soule giue 101
105	Giue praise vnto	105	104	My soule praise 148
107	Giue thanks vnto	110		N
148	Giue land vnto	150	115	Not vnto vs 115
	H		124	Not Israel 130
12	Help Lord for	9		O
13	How long wilt	10	3	O Lord how are 3
51	Haue mercy on	50	4	O God that art 3
56	Haue mercy Lord	54	7	O Lord my God 5
67	Haue mercy on vs	62	8	O God our Lord 6
73	How euer it be	70	15	O Lord within 11
84	How pleasant	84	17	O God giue care 12
91	He that within	92	18	O God my strength 13
	I		21	O Lord how ioyfull 17
5	Incline thine eares	4	22	O God my God 18
11	I trust in God	9	31	O Lord I put 26
20	In trouble and	16	44	Our eares haue 40
25	I lift my heart	21	51	O Lord consider 49
34	I will giue land	29	55	O God giue care 53
39	I said I will	36	60	O Lord thou dost 57
40	I waited long	37	63	O Lord my God 59
43	Judge and reuenge	39	64	O Lord vnto my 60
77	I with my voyce	74	70	O God to me 67
92	It is a thing	93	79	O Lord the Gentiles 79
100	In God the Lord	99	94	O Lord thou dost 94
101	I mercy will and	99	95	O come let vs 95
109	In speechlesse silence	112	98	O sing ye now vnto the Lord 98
116	I loue the Lord	116	102	O heare my prayer 100
120	In trouble and	128		108

The Table.

Psalme	T	Fol.
108	God my heart	111
117	All ye nations	117
118	Give ye thanks unto	117
123	Lord that heaven	130
129	Art they now	134
131	Lord I am not past in	135
133	How happy a	137
135	Praise the Lord	138
136	Land the Lord	140
139	Lord thou hast me	142
141	Lord upon thee	144
P.		
38	Put me not to	35
106	Praise ye the Lord	108
136	Praise ye the Lord	139
147	Praise ye the Lord for it is	149

R		
61	Regard Lord	58
132	Remember Davids	136

S		
59	Send aid and save	54
69	Save me God	65
96	Sing ye with praise	96
225	Such as in God	131
149	Sing ye unto	150

T		
1	The man is blest	1
24	There is no God	10
19	The heavens and	16
23	The Lord is onely	19
24	The earth is all	20
27	The Lord is both	23
28	Thou art Lord	24
32	The man is blest whose	37
41	The man is blest that	38
112	The man is blest	113
36	The wicked with	32
46	The Lord is our	42
50	The mighty God	45
50	The God of Gods	47
53	The foolish man	52
57	Take pittie for thy	55
65	Thy praise alone	60
76	To all that now	74
80	Thou heard that	80
85	Thou hast bene	85
87	That City shall	86
89	To sing the	88
90	Thou Lord hast bene	91
93	The Lord as King	94
97	The Lord doth	97
99	The Lord doth raigne.	98

Psalme	Fol.
110	The Lord did say
125	Those that
138	Thee will I praise
145	Thee will I laud
V	
75	Unto thee God
W	
2	Why did the Gentiles
9	With heart and
10	What is the cause
52	Why dost thou
74	Why art thou
111	With heart I doe
114	When Israel by
126	When that the
137	When as we sate
Y	
33	We righteous in
47	We people all
58	We rulers which
66	We men on earth
113	We children which
150	Weeld unto God

These ye shall have in the beginning of
the Psalmes,

Veni Creator spiritus
Venite exultemus
Te Deum laudamus
Benedicte
Benedictus Dominus
Magnificat anima
Nunc dimittis
Quiconque vult.
The Lamentation of a sinner.
The humble sute of a sinner
The Pater noster
The ten Commandments.

These ye shall have after the
Psalmes.

Praise the Lord O pee
Behold now give
Attend my people
Our Father which in heaven art
All my benefice
Come holy spirit
Give peace in these
Where righteousness
O Lord in thee is all
The Lord be thanked
Preserve us Lord
Also certaine godly prayers.

